

THE CHRISTIAN CENTURY

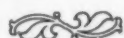
Vol. XXX

December 11, 1913

Number 49

WHY THEY LEFT THE DISCIPLES

FOUR LETTERS FROM FOUR WELL-KNOWN
MINISTERS WHO WENT FROM DISCIPLES'
PULPITS TO PULPITS IN DENOMINATIONAL
COMMUNIONS



AN OPEN LETTER

TO A YOUNG DISCIPLE MINISTER CONTEM-
PLATING ACCEPTING A CALL TO A PUL-
PIT IN ANOTHER COMMUNION

BY CHARLES CLAYTON MORRISON

CHICAGO

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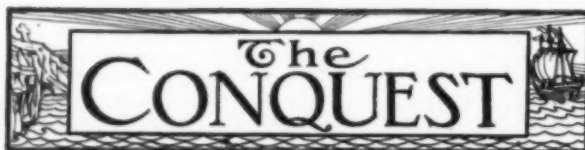
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Present Power

"And the power of the Lord was present to heal them."

Let us therefore hope that some people were healed.

It is a fair inference that there was healing. But it is not a certainty.

We may reasonably believe that there were several healings; that this group of manifestations of the divine power prevents the mention of separate cures; that this occasion in which a number of men were healed in quick succession is contrasted with those other recorded instances in which there were single cures.

But this is only an inference. It is not a certainty. The power of the Lord may be present and available for healing, and no one be healed.

There are vast reservoirs of unused power. The tides ebb and flow with power enough to turn all the wheels on earth, and multiply their number a thousandfold, but it is unused. The waves beating against the shores of the world's long coastline would if utilized save all the coal and carry all the burdens of humanity, but it is not used. The rays of the sun were used by the ancient Greeks to burn a Persian fleet, but practically nothing has been done since in that direction. The solar energy which last summer was expended upon Kansas, burned up the corn crop, and none of it was saved to help us with next winter's coal bills. These vast sources of power are present, but unemployed. They do not heal. They do not help. We have not yet found the way to utilize them.

We stand at the breech of a thirteen-inch gun, and are shown the delicate machinery by which it is elevated and lowered, and turned to the right and left. It suggests wonderful power. But thus far it only consumes power. Very well, here on the ground is a thirteen-inch shell; and here is an electric hoist whereby it may be placed within the gun; let us place it there. We do so, but the gun is just that much more inert; there are now 1,500 pounds more or less to move in addition to the several tons that formerly were there. There is no power in the shell. But here is powder, in large brown prisms, weighed and measured, and ready for the loading; let us place it behind the shell. We do so, and close the breech, but still there is no power. Not till there is a spark; not till out of the sky there comes a tiny lightning spark, does the ignited powder communicate its captive energy to the monster mechanism, and cause the long tube to thrill with life and energy. Then and not till then does the shell take its long curve, upward,

then downward, a mile to every inch of caliber, and bury itself in the target a dozen miles away.

How much of our work is futile because we have not the spark of divine power? How much of our ecclesiastical machinery produces no product because we have no unction from on high?

What made the power of the Lord available for healing that day? First of all, Jesus was there. But Jesus was sometimes present and no one was healed. "He could not do many mighty works there" in his own town "because of their unbelief."

The disciples were there as witnesses. They knew that an investigating committee had come down from Jerusalem, hostile and ready to make trouble, and they did not intend that Jesus should be left in need of help. Peter knew that his mother-in-law had been healed, and he was grateful. Peter knew that his own net had been filled, and he was grateful. Peter knew that he had been called to a close companionship with Jesus, and he meant to make it mean something. He looked over at the scowling scribes, the incredulous Pharisees, and he was ready to stand by his Master.

We need a return of the Amen corner in the church. We need a body of men who are ready to back up the minister and support his message. The presence of the disciples there that day, testifying some of them that they had been healed and others that Jesus had come to them and helped them was one reason why there was healing.

But after it was all over, there were probably some crabbed old scribes who limped back to Jerusalem, saying, "If I had had any faith that He could help my rheumatism, I would have let Him try."

They deserved to limp.

But that is no reason why we should imitate their folly and sin.

The power of the Lord is now present for our help.

The only question is whether we are to use or waste it.

This is a season when we have good right to expect an outpouring of the Spirit of God upon our churches and their members. From every side come up reports of anticipation. The tumult and the shouting over past controversies die. Brethren are in unity, and in brotherly love. The world seems to be awakening from its search after vanities, and to be hungering for spiritual realities.

Now is the accepted time.

The power of the Lord is present to heal. Shall any one be healed?

Why They Left the Disciples

A SYMPOSIUM.

Editor's Note:—The suggestion made by Hugh Macdonald that The Christian Century secure statements from a number of the ministers who have recently left Disciples' pulpits to accept pulpits in other communions was acted upon by the editor who wrote to eight of these brethren requesting them to state in brief compass "Why they left the Disciples." They were assured in the editor's communication that the purpose of the request was solely in the interest of a better understanding of their motives and the breaking down, if possible, of the sectarian feeling with which such a step as theirs is usually judged. Four of the eight have responded to the request with communications of a character and spirit which we take pride in being permitted to set before our readers. The writers of these replies have all occupied prominent positions among Disciples and are, without exception, greatly beloved by a large circle of their brethren in the ministry and by the congregations to which they have ministered. Their leave-taking is not an event that should be treated with either silence or harsh criticism. They are gracious enough to frankly bare their hearts to us; we will be not less gracious in according them an honest and unprejudiced hearing. Our judgment of their opinions and the wisdom of the course they have chosen may not agree with theirs, but their words to us are the words of earnest men who love our common Master and who desire above all else to make their lives count to the utmost for his Kingdom. All four of the ministers whose replies were received are now in the Congregational ministry, and two of those who did not reply are also in the same denomination. It is not to the present purpose to dwell upon this interesting fact, though it, no doubt, possesses significance. Before presenting their letters the editor desires on behalf of our readers to heartily thank these four pastors for the kindness and promptness of their response to a request which by men of other than serious purpose might have been treated otherwise.

BY CARLOS C. ROWLISON.

IT WILL BE a pleasure for me to comply with your request to tell you why I accepted a pulpit among the Congregationalists. I do not say, "Why I left the 'Disciples'" because, as I have stated to my people here, it is my hope that we have reached an age when such a move as mine is not to be considered as leaving one denomination for another, but is rather a way of adding a new fellowship to an old one. This may, of course, be a mere fiction of mine, and certainly has nothing in it for those members of either communion who are still sectarian in spirit. Indeed, I am very well aware that I am quite definitely repudiated by a considerable number of Disciples.

"RESTORING PRIMITIVE CHRISTIANITY."

But then I have been repudiated by them for a long time, so that I am experiencing nothing new. That, on the other hand, I may retain the fine fellowship which I have long enjoyed with an increasingly large group of ministers and church workers among the Disciples, is one of my most cherished hopes.

To some of these last the acceptance of this pulpit has, I know, given pain; and the hardest thing about my action was to be forced to inflict this pain. Therefore I hail with pleasure this unsought opportunity to state publicly why I have done that which I have done.

In the first place, let me say that I have sought, during the whole of my ministry, to make my pulpit an interpreter of "the spirit of life in Christ Jesus." I have always believed, as I do most firmly believe now, that to make this spirit vital in men's lives is to restore primitive Christianity, and is the only way to bring about the genuine unity of Christ's people. Hence I have believed, and still believe, that I was genuinely loyal to the essential plea of the Disciples.

But I do not believe, and for a long time have not believed, in the interpretations which have been put upon that plea by a large majority of the Disciples. Yet if there is anything at all of worth to the contention of the Disciples, it is that the truth is to prevail, and not majorities. To my mind, there is no truth at all in the historic position of the Disciples, that a certain dogmatic scheme of things is primitive Christianity. The

highest representation of God in my Bible is not that of a schemer. His methods are not those of politics. He is a Father, and is Love. So that Christian-



Rev. C. C. Rowlison.

ity is not the propagation of a scheme of redemption, but is simply a way of life. Essential Christianity is not a dogma, but it is a vital, spiritual principle at work in the world for "the revealing of the sons of God."

If this is so, as it seems to me it is unquestionably so, then we may feel assured that wherever the sons of God are being revealed, there the vital Christian principle is at work. This principle works in a thousand ways, and undoubtedly men are led by the spirit of God to a high manifestation of Himself in their lives through most devious channels. By such interpretations, one is led into holy fellowships with men in most varying associations.

City of God, how broad and far outspread thy walls sublime!
The true thy chartered freemen are of every age and clime.

And on the other hand, in the practical efforts of the ministry, one is led to use any means which will produce these spiritual results in the lives of those to

whom he ministers. Hence it was easy for me to make use of the accepted practices of the Disciples, just as it is now easy for me to adopt the accepted practices of the Congregationalists.

Secondly, I remained in the ministry of the Disciples so long as I had even the semblance of the liberty which I claimed as my right under the form of their plea. In fact, I never lost my liberty, but did lose my standing as a minister among the Disciples. For more than six years, I have been all too conscious of that fact. Yet I do not blame them; for the large majority do not accept my interpretation of the plea, and because this is so they naturally do not care to invite me to their pulpits, where the ideas of the majority inevitably rule.

DISILLUSIONMENT.

When this discovery was forced into my consciousness, I will admit that I became somewhat desperate. The love for the Disciples, which I had cherished from my earliest youth, did not easily yield to the disillusionment. I invented all sorts of artificial props for my faith that the Disciples were seeking, in an open-minded way, to solve the great spiritual problems of the day, by a genuine return to the spirit and life and ministry of Jesus Christ. I knew that a considerable number of the finest souls in the world were seeking to do this; but I also knew that, along with me, they were hanging on for dear life to the cause made precious to them by childhood training. Along with me, they were maligned and repudiated. And though some of them have achieved a degree of success, which I yet trust may be as leaven for the creation of the new day of the Disciples, still it was evident that I was not achieving any particular success in these later years.

Naturally I contemplated leaving the ministry altogether, and did seek openings for usefulness in fields elsewhere which appealed to my tastes. For some reason, in which it seems to me now as though there were some great element of divine ordering, no door opened to me out of the ministry.

The last step came about in this way. Upon the invitation of the President of the State Normal School at this place, I have visited and addressed the students and faculty each summer for the last four years. In this way I became acquainted with the man who had been pastor of the First Congregational Church of La Crosse for the past twenty-five years. A mutual friend, now living on the Pacific coast, asked me to

permit him to suggest me to the retiring pastor as a possible successor. This pastor immediately wrote me a long and most fraternal letter, asking if I would be interested. This led to further correspondence and visits to La Crosse, until with the fullest understanding all around of our essential points of view, the call was unanimously given and heartily accepted.

Let me assure you, my dear brother, that I have never been more conscious of carrying out the divine will than I have been in this movement. And let me assure you further of my confidence that the essential mission of the Disciples may be fulfilled by me in the pastorate of the First Congregational Church of La Crosse, just as I believe it has been fulfilled in my pastorates, and in other positions occupied by me, among the Disciples. And finally, permit me to express the hope that this act of mine may have some genuine influence in destroying sectarianism, and in bringing the Congregationalists and the Disciples into somewhat closer unity. Believe me always sincerely yours,

CARLOS C. ROWLISON.

First Congregational Church.
La Crosse, Wis.

BY HARRY F. BURNS.

The invitation of the Editor of *The Christian Century* to make to its readers a brief statement of why I made the change from the pulpit of the Disciples to that of the Congregational Church, I find myself accepting heartily. And I do this the more cheerfully, because I am assured that the Editor's purpose is not to bring "an erring one to judgment" but to set before his readers the facts in a situation which has caused no little concern to some of us, and which I believe to be of considerable moment in the work of the Disciples of Christ. It is evident that the answer to the question which the Editor has set must be found through a frank statement, and an honest facing of the facts; and these facts are largely matters of individual experience; therefore the personal character of the following paragraphs.

EARLY EXPERIENCES.

That several men have gone from the fellowship of the Disciples to the pulpits of other churches is the first fact to be faced. But let me offer no word of explanation until I have stated the facts of my own experience. I was cradled in the faith of the Disciples; my parents being active members of the Christian Church and myself attending its Sunday-school and church services. My college days were spent in a Baptist school, from which I graduated, but during this time I was a member of and regular attendant upon the services of the local church of the Disciples, and many was the time that I urged the need of Christian union upon the attention of the young Baptist theologs. Then came a year in "The Bible School" of Drake University (where I went for special ministerial training), and a brief pastorate during which I began to read theological books representing a point of view decidedly at variance with the fixed system of thought to which I was accustomed. This led to my determination to enter the Divinity School of the University of Chicago, where I found a spirit of free, earnest scholarship, of earnest inquiry, which was to me like the light of a new day. After graduation I went to the pastorate of a church

of some importance in a city of one hundred thousand population; and with enthusiasm, for I believed the church to be free and open minded. I even dreamed of soon being able to admit the "unimmersed Christians" into the church, as one of the ways of promoting Christian union, which seemed to me the fundamental plea of the Disciples, and an end greatly to be desired.

But three years' experience taught me that for the majority of people not only in that church but in the state, there was no road to Christian union except upon the basis of a fixed, dogmatic statement of faith. And I further found that to preach the gospel without putting it in terms of that definite statement was to fail of response from many good people in the church. Now I had come



Rev. Harry F. Burns.

to believe that this fixed and well-known statement of things was not adequate and implied an artificial definition of salvation. These were the bitterest hours of my life, for I had come to see that the Disciples' plea for union was not to be taken at its face value in many instances for it rested upon a narrow, dogmatic basis, upon which its realization was impossible; and I had come to believe that in most churches of the Disciples one would find most people unprepared to appreciate any statement of religious truth which did not contain the fixed phrases to which their ears were accustomed.

FURTHER STUDY.

Then came two more years of University study during which I supplied constantly various Congregational pulpits in city and country, and talked much with ministers in Congregational churches, for it had seemed to me that I should find in this fellowship an opportunity to work for the things which are worthful and real in our modern world without the interferences erected by an artificial doctrine of salvation. In the new atmosphere it took some time to find myself, but my preaching met with

a response, and I enjoyed the freedom, the reality, of the church life.

WHAT THE CHANGE MEANT.

But the change was not to be made without hesitation. It is no pleasant task to sever one's relations with his brethren in the church in which he has been reared, to meet the misjudgments of his motives which are sure to follow in a group where denominational loyalty has been emphasized as with the Disciples. Besides, one's fellowship and acquaintance is a professional and life asset, not to be quickly set aside. But there were questions of conscience to be decided. Might it not be one's duty to remain and help lead the denomination to a more adequate conception of its mission? This was the crucial question, which some of my friends, under slightly different circumstances, have decided affirmatively. Frankly, I saw no strategic position to which I might go, where with intellectual and moral sincerity in my work, I might effectively promote this desired end.

At the same time I felt deeply that in settling the real, the crucial problems of our age, discussions of theological heresy had little place. Before the great opposing forces of materialism, greed, lust, injustice, so apparent in our life today; challenged as we are by an industrial order, a political activity, the spirit of scientific inquiry, all of which have been compelled to find their guiding principles outside the teaching of the churches, with the resulting indifference to the church and religion; one must feel that the discussion of questions of "baptism" or any other theological heresy, is an anachronism. Implied in these dogmatic controversies is an artificial definition of salvation, which is impotent in the modern world. In face of these considerations it seemed to me right to seek a pulpit where I might be free to address myself to the real problems of the age. That the Disciples would come to such a position I did not doubt (many of them had already arrived); but because the churches have been so largely built up by a dogmatic evangelism, the churches will change more slowly, and as a result of the work of the public schools, with their scientific spirit making impossible the dogmatic presuppositions of that revivalism.

PRESENT CONDITIONS OF WORK.

I am now enjoying perfect freedom in the pulpit, a deep desire on the part of the church to help meet the serious moral and religious problems incident to a period of transition, a response to any pulpit message which has in it the ring of reality, and not only a conviction as to the need of unity but an earnest desire to co-operate with others in every possible way. Into the fellowship of my present church have come persons from every evangelical church, and they feel at home, for the only test of fellowship is Christian character and purpose. This is to practice Christian union.

To such a position I rejoice to see the Disciples rapidly moving, as I rejoice in the splendid work some of my friends are doing toward this end. I pray that men may find it increasingly easy to pass from the pulpit of one denomination to another, for when that day comes we shall find the common basis upon which union is possible; and this interchange of pulpits now increasing will hasten the day of the united church, and the answer of the prayer, "that they all may be one."

HARRY FOSTER BURNS.

First Congregational Church, Oshkosh, Wis.

BY CECIL J. ARMSTRONG.

The change from the Disciples to the Congregationalists in my case was not the result of a sudden impulse; nor was it for pecuniary gain. I think I may justly claim that my record among the Disciples will prove that it was not to escape hard work. My present pastorate is the busiest I have ever had. Financially I have been as well off among the Disciples. The cause is far deeper—it is a soul conviction. It is painful to leave the church of one's fathers.

A multitude of tender ties, growing out of labor, suffering and association, bind one to the past with a grip almost impossible to break. After my own experience I am not surprised that many who feel as I felt, remain where they are, hoping that the necessity of a change of affiliation will pass. But there is one problem that will not down—namely, the best place in which to invest one's life. It was that, not personal considerations, that determined my action. Now I am happy that the struggle is past. Not for a moment do I regret the change—though I miss past associations. I cannot but rejoice that, so far as I can judge, I have not lost a friend of former years.

You ask, Mr. Editor, why I made the change. This demands a frank answer. In giving my reasons I do not mean either to cast any reflection upon the Disciples nor to assume a "superior-than-thou" attitude toward that cause or its advocates. I trust my friends of the past, and all your readers, will remember that as they read this article.

Briefly, but frankly, then, my personal reasons were:

1. I became convinced that the Disciples were stranded on a dead issue. This age is not interested in the restoration of the apostolic church. It needs and must have a twentieth century church. It understands that a church patterned after the synagogue could appeal to the first century. It seizes on the principle rather than the form. Of course there are apostolic truths that are eternal. They are effective today, however, not because they were apostolic, but because they can touch this age. I cannot see evidence that the restoration of the apostolic church is either possible or desirable today.

AN INCONSISTENT PLEA.

2. I became convinced that the Disciples were unconsciously inconsistent or illogical in their plea for Christian unity. I could find no alternative between either denying the discipleship of unimmersed Christians or welcoming them into the fullest fellowship. Not only that, but I can see no reason for that unless also baptism is made a matter of individual conscience. Apostolic precedent, or even command, cannot settle this question. The lexicon cannot change a doctrine into a moral value. Unless immersion can be proven to be more essential to moral character than any other form of baptism, no amount of proof-texts can get this age interested in, or impressed with, it as a divine ordinance. Becoming convinced that union, with insistence upon immersion as a condition of church membership (to say nothing of "salvation") was impossible, and being also convinced that full liberty of conscience in this matter was a condition of unity, what could I do other than that I did—seek a denominational affiliation where such an attitude may be found?

3. I also became convinced that, even if the Disciple program were possible, a wrong method was being pursued to ac-

complish it. Union will never be produced by argument. The less we talk about it the better. Councils have their value—they would have more value if confined to "acquaintance" and social concerns rather than discussions of doctrines—perhaps, but it has been overestimated. The preaching of so-called "first principles" is a positive hindrance.

HOW UNION WILL COME.

Union can only come through the social passion of Jesus in the heart of the church. In that passion our denominationalism will lose its life only to find the higher life of the higher unity. When the denominations put into humanizing our industrialism and Christianizing our socialism, the time, money and effort that are now expended on sectarian propaganda, the unity of the church will be achieved as by a miracle. A narrow intellectualism, a cold ethicalism, a passionless "decencyism" or a dogmatic propaganda can neither unite the church nor save the world. A hazy social vision will be equally vain. But a social passion that suffers with the masses, yearns to redeem the criminal and dies for the outcast, will do both.

I do not claim that my present denomination has reached this ideal. I do believe, however, that it is more nearly this denomination's ideal than it is that of the Disciples. Certainly, in my judgment, Congregationalism is in a better position to bring about the unity of God's people and to lead in social effort than are the Disciples. In fact, I firmly believe that Congregationalism is in the position that logically the Disciples should have occupied. Their effectiveness was largely destroyed when they turned from the path Congregationalism is now treading.

This is a statement, not an argument or a criticism. Because I wanted to invest my life where it would count most in helping to solve the social problems of our day, in bringing about the unity of the church, and in saving the world, I became a Congregationalist. And this is true of others who have made a change of denominational affiliation. In becoming a Congregationalist I am no less a disciple of the Lord.

Pilgrim Congregational Church.
Superior, Wis.

BY H. C. GARVIN.

Why did I leave the Disciples? Because of radical difference of views. They were intolerant, but I find no fault with them for that. Loyalty to a religion and intolerance toward everything opposed to it are but two sides of the same thing. I only wish the Disciples were not so loyal to their religion, which I have found to be false in every particular.

Men do not err so much in their reasoning as in their assumptions before they begin to reason. Campbell adopted the common, popular views of God, Bible, sin, forgiveness, salvation, etc. He thought of God as having instituted different religions at different times. The truth is, God had a purpose in Christ Jesus concerning man before the foundation of the world, and in creation God gave man the work that is necessary to the realization of that purpose. Everything that God has done for man was towards the accomplishment of this purpose. God never changed, never was taken by surprise, never was reduced to the necessity of employing a makeshift, such as religions at the best are. He never gave or instituted a religion. All religions are false and hurtful. Campbell thought the Bible was given to tell

us what to do to be saved. The Bible does not tell us WHAT to do, but HOW to do the work given in creation.

If there were space to consider sin, forgiveness and salvation we should find that the popular conceptions are all false and injurious. We will mention only faith. Campbell held that that man has faith who accepts the statement that Jesus was conceived by the Holy Spirit and born of the Virgin Mary as a historic fact. Jesus teaches that that man has faith who has such admiration for the life and character of Jesus, that Jesus becomes his ideal to which he is continually striving to attain. Where there is no desire to imitate, to be like Jesus, there is no faith. Here again the difference is very great.

DISCIPLES NOT PECULIAR PEOPLE.

It must also be observed that each part of Campbell's fundamental doctrine was held by some religious neighbor. All this being so, it is strange that the Disciples have considered themselves a very distinct and peculiar people. Having the common conceptions and beliefs of the sectarians, why should they not be sectarian too?

The New Testament teaches that Jesus commanded his disciples to dip the bodies of believers in water in the name of the Father, of the Son and of the Holy Spirit for the remission of all past sins. As proof of this doctrine are cited Mark 16:16, Matt. 28:19. As corroborative are mentioned Matt. 3:13-14, John 3:5, Acts 2:39, 8:37, 9:18, 10:48, 22:16, Rom. 6:4, Col. 2:12, Tit. 3:5, 1 Pet. 3:21.

An examination of these passages shows that Matt. 3:13-15, 28:19, Mark 16:16, John 3:5, Acts 8:37 are interpolations. Very probably the whole of the 8th chapter is spurious. The text of Col. 2:12 is corrupt. Acts 2:38, 9:18, 22:16, Tit. 3:5, 1 Pet. 3:21 are mis-translated. We are told of a monk, who, when reading the Psalms, crossed himself every time he met the word "maria" (seas) thinking it was Maria (Mary). The translations of Acts 9:18, 22:16, 1 Pet. 3:21 exhibit a like sagacity. No initiative use of water is here meant. Acts 10:48 refers to the Jewish proselyte washing, and is not fairly translated. In Rom. 6:4 the leaving out of the article before "baptismatos" is a serious mistake, but the chief error lies in the interpretation. To use this in confirmation of the practice of immersion is certainly very bad exegesis. You will say, these are bare statements. Very true. But, if you will give me space, I can substantiate every one of them.

THE QUESTION OF BAPTISM.

Campbell passed by all the teaching of Jesus set forth in the sermon on the mount, in the parables, in his controversies and in his life, and seized upon a few spurious texts and a few mistranslations and built on these a doctrinal structure. Do you ask why I am not still his follower?

If it seems strange to any that there are spurious passages in the Bible favoring baptism, please remember that the bishops got all their power through the sacraments, baptism and the supper. Had it not been for these sacraments or something equivalent, we should not have had a pope. If the pope today had the opportunity to insert here and there in the Bible some sentences in favor of his power without our knowledge, do you think he would hesitate to do it? The bishops had the opportunity once and they used it. This fact makes earnest Biblical criticism necessary.

Congregational Church.
Eldon, Mo.

An Open Letter

To a Young Disciple Minister Contemplating the Acceptance
of a Call to the Pulpit of a Denominational Communion.

BY CHARLES CLAYTON MORRISON.

MY DEAR BROTHER:

I WISH to write you as one between whom and myself there is no radical difference of conviction. You have been educated in modern schools. You are a reader and a student of modern books. You have come under the influence of the scientific method of finding out what is truth. The practical ideals of service and social co-operation which grip modern minds grip you also, and afford you the terms with which you define your own personal ideal and program. The conception of religion and life—the Christ-like life in its fullness and depth of insight and experience—is the conception to which your minister-heart has consecrated itself.

These, too, are my experiences and ideals. For both of us many of the old dogmas are dead. Those only survive which we can translate into the terms of the world-view of today. Calvin's "Institutes" we do not read, except for historical knowledge as to the way brave minds thought through their problems more than three centuries ago. Alexander Campbell's debates and his "Christian System" we do not read except for the same reason that we read Calvin and St. Augustine and Emanuel Kant. These men have all contributed to the making of our world-view, but they did not have our world-view any more than we—you and I—have the world-view of those who will be living fifty or one hundred years from now.

THE MODERN SPIRIT.

You and I feel an intellectual kinship for each other just because we have been educated under the influence of the modern spirit. Under the influence of this modern spirit (which, incidentally, I believe to be a fresh revelation of the divine spirit) new problems have arisen which have displaced many of the old problems, and you and I have no interest longer in the old problems. One of the effects of being educated under the influence of the modern spirit is the loss of interest in the inter-sectarian disputes about religion. Somehow we feel that men and women of the modern spirit whether they are in our sect or another sect are more closely akin to us than men and women of our own sect who keep on threshing out the old-straw problems which the rest of the world is busily engaged in forgetting.

Hence, with this loss of interest in denominational controversies there is a marked softening down of our sectarian animosity. What Mr. Rowison says in his letter on another page of *The Christian Century* is your conviction, and mine too, that the life and purpose of God are manifesting themselves in all the evangelical denominations. We believe, in short, that our neighboring churches of various names are churches of Christ and that to be the pastor of one of them is to be a true shepherd of Christ's flock.

ONE TEST OF FRIENDSHIP.

In a word, we find ourselves, you and I, much less finical about nice distinctions of doctrine or of formal correctness in ecclesiastical practice than are those with whom the old issues and animosities are still alive. We feel that the great thing—the only thing worth bothering about in the matter of fellowship, is

Christian character and personal loyalty to the Lord Jesus Christ in devoting our lives to the bringing in of his kingdom. We look therefore upon the transfer of a minister from one communion to another as a much less radical step than it once was regarded. And you are favorably entertaining the possibility of making this transfer from the Disciples to another communion, in the honest belief that your efforts will count for more there than among us Disciples.

DO NOT DO IT!

I pray you, do not do it. And I have gone to the pains in the preceding paragraphs to define your point of view and to confess my own substantial agreement with it in order that the reasons I give for your remaining with the Disciples may not seem to come from one whose mind is sectarianly constituted, and thus alien to your own, but from one who holds the most sympathetic intellectual and moral agreement with you. It is my purpose as I know it is your desire that I speak very plainly what is in my heart to say.

I know you quite well. I have watched your young ministry with deep interest and concern. You came out of the university (it was not the same university that I attended, but all universities are the same today in that if a man really gets into them at all he comes away with the modern spirit) newly possessed of these views that I have just been describing. You felt the sharp contrast between your views and the way in which the "fathers" taught. I fear that you have let your soul become somewhat cynical. You have approached your people from above. You have "talked down" to them. You lost interest in the general brotherhood.

I have not seen your face often at our conventions—I do not remember seeing you even once at a national convention, and when I have seen you at our smaller gatherings I have observed that you held yourself aloof, in a fashion. You were to be seen most of the time with a congenial friend or a clique of like-minded spirits, and I always had the feeling that you were not getting into the spirit of our conventions very far. You seemed to be an outsider, critical, except when one of your own kind of men spoke, and holding yourself detached, for the most part, from the things that were going on.

A MISTAKEN CONCEPTION.

Many times I have wished that you did not assume this air of sophistication, of disillusionment. I have wished that you would enter heartily into the larger human communion which such gatherings afford. I felt that you were, all the time, building up a distorted, unjust and false conception of our people, due altogether to the fact that you were looking at us with a mind in which we had not been given a fair chance to register our true character and spirit. It is only secondarily for our sake that I deplore this attitude on your part. It is primarily for your own sake, for your happiness and your fruitfulness in the ministry, that I deplore it.

Not many weeks ago a young man of about thirty-five years came to me to talk about entering the ministry of the Disciples. He was and is yet the pastor of a Congregational church. He was full

of complaints on account of the narrowness of his denomination. It was not through any clairvoyance of mine but because I had known him personally for some years that I diagnosed his case as due to much the same primary cause as that to which I am now tracing your discontent. He was cynical about his own people. He had had trouble with two or three heresy hunters in his congregation. He was somewhat suspected in the denomination. He believed the Disciples were a more open-minded people, and that he could find the liberty with us that he yearned for.

Now I am convinced that he would have found liberty with us Disciples, but I am likewise convinced that unless he left his cynical spirit behind him and threw himself into the practical enterprises of our people with a will he would soon get into trouble through the exercise of his liberty. That spirit will get one into trouble anywhere. And the opposite spirit, the spirit of co-operation and hearty fellowship, will make one at home anywhere.

MUST AVOID EXAGGERATION.

I wish to avoid exaggeration. I do not mean to say that you have developed a chronic case of ecclesiastical cynicism. But I do say that your attitude helps more than anything else to account for many of the irritations you suffer in your present pastorate. You are irritated mainly (not altogether) because your attitude irritates others.

What we see is determined by the open mind with which we apperceive—that is a fact of psychology well-known to you, and no man can fairly see the Disciples or the Congregationalists or the Christian Endeavor Society or any social group if he allows local or personal experiences to bias his vision.

This open letter to you is appearing in *The Christian Century* simultaneously with four letters written by four men who have left the Disciples for the pulpits of denominational communions. I ask you to read these letters carefully and tell me candidly if the writers' conception of the Disciples is in any single case a fair one. I hesitate to do this because the first inference you will make and other readers will make from my request is that I am intending to explain the disaffection of these brethren by the fact that they allowed themselves to fall into such an unsympathetic and cynical attitude as I have discerned in you. But I disavow any such purpose. There are many other possible causes of such a mis-reading of the facts about our brotherhood besides the one I find in you, and I am far from attributing this particular cause to the others. There must be no doubt in your mind or in their mind or in any reader's mind on this point. I am not diagnosing their cases. I am diagnosing yours. But the symptoms are much the same in all your cases—if I may judge from the long letter you sent me, which I have read afresh in the light of these published communications.

INADEQUATE CONCEPTIONS.

As I read these published letters I am amazed at the inadequate conception of the Disciples that is implicit in them. These good men—personal friends of mine, every one, and equally fair-minded

ed, I do not doubt—seem to see a wholly different picture of our people than I see. I cannot help thinking that their view of the Disciples is colored greatly by their own personal experiences and local observations. Perhaps they would themselves concede the truth of this. It is inevitable, as I suggested a few paragraphs back, that their observations would be colored by their "apperception mass," to use a technical term with which you are quite familiar. And in the forming of this "apperception mass" personal and local experiences have played perhaps the largest part.

Here is Rev. Mr. Garvin. He left the Disciples nearly twenty years ago. Of the four whose published letters are before you he probably endured the most suffering of all. The "Garvin case" was a very bitter controversy. He was a teacher in Butler College and took an unacceptable position, as I vaguely recall it, on the relation of faith and repentance and on the New Testament teaching concerning baptism. There is no doubt in my mind that he suffered grave injustice. He may have been somewhat indiscreet, somewhat brash, in his statement of views, but the intense temper which his teaching excited was wholly disproportionate to the seriousness of his "heresy," even if taken at its worst. The iron still rankles in his soul. He bears no love at all for the Disciples. His letter bristles with defiance and vindictiveness. Perhaps you and I would feel as he, apparently, feels if we had had his experience.

DECISION NOT DELIBERATE.

The other three writers, Rev. Messrs. Burns, Rowleson and Armstrong, have but recently left us. They, too, have had personal experiences of mal-adjustment in their pastoral relations. They write with an evident attempt, which is by no means wanting in Mr. Garvin's letter also, to avoid unjust and ungracious characterizations of the body from which they have withdrawn. But the point I am getting to is this: I want to dispel the illusion from your mind that these men sat down in the cool and weighed the merits of the Disciples and the Congregationalists against each other. They did nothing of the kind—no more than did a Baptist minister who recently united with us Disciples and with whom I talked the other day. I asked him why he had come to us. The one definite reason he could give was that he liked our way of having the communion every Sunday! Pressing him for further and more substantial reasons I got this: that the Disciples needed the spiritual interpretation of the gospel he felt he was able to give us! Still skeptical, but without betraying it, I kept on my inquiry until I learned that his personal experiences in his local Baptist church or churches had led him to believe that he could do better work elsewhere. There was no great passion for Christian unity in his soul. No clear vision of the great task we Disciples feel called upon to work at. There was, it seemed to me, no really adequate reason why he should have joined with us rather than with any other body.

So likewise your present willingness to consider a call to a denominational pulpit is due to your personal and local situation. You won't concede that, for it is much more heroic to give a theological issue as the reason. And when you set out to find a theological issue you put yourself in a position where you do not see the Disciples as they really are, and your interpretation of them, like the interpretations suggested in these four letters be-

fore us, does not take into account the most essential facts.

There are two essential facts, all of them very clear to my vision, which are entirely missing from the picture of the Disciples seen by these four writers, and from your picture also. I have not space to do more than suggest them and leave to your trained imagination the task of filling out the picture.

ONE FACT DISREGARDED.

The first is the fact that the Disciples have changed. It is inevitable that we should change. We are children of our age, just as Alexander Campbell was a child of his age. We do not believe as Alexander Campbell believed. By "we" I do not mean just you and I, but the Disciples generally. We honor Campbell; we are indebted to him; but we do not follow him. He does not master us, we master him. Mr. Campbell is not read among the Disciples today. The time was when every minister sat at his feet and even every lay convert to the "Reformation" was familiar with his writings.

Candidates for our ministry graduate from our "Bible Colleges" who have never read a line of Alexander Campbell. I am told that the majority of the graduate students from "our" seminaries who enter the Divinity House of the University of Chicago (our single graduate institution) are totally unfamiliar with the writings of the younger Campbell, and that many do not know the Declaration and Address from the Declaration of Independence!

Mr. Garvin says he left the Disciples because he could not be a follower of Campbell in the latter's teaching on baptism.

Mr. Armstrong says he left because the Disciples, he believes, are "stranded on a dead issue," the restoration of the form of the apostolic church.

Mr. Rowleson says he left because to his mind "there is no truth at all in the historic position of the Disciples that a certain dogmatic scheme of things is primitive Christianity."

And Mr. Burns says he left because he could not preach the gospel in a Disciple pulpit unless he cast it into the artificial mould of a fixed and well known and accepted formula—I presume he alludes to "faith, repentance and baptism"—to make it palatable to the minds of his congregation.

DISCIPLES HAVE CHANGED.

I cannot let you read these characterizations of the Disciples without calling your attention to their inadequacy. They omit the essential fact, the fact that the Disciples have changed. One rarely hears a Disciple minister preach Campbell's position on baptism. The prevailing tone of voice is one of apology for the extreme position taken by him on this subject. There are others, many others, and you and I are among them, who say straight out that Alexander Campbell was in error, in radical and fundamental error, in his teaching on baptism. The ministers and teachers who are today leading our people are much more nearly in accord with your views on baptism than with Campbell's views.

As to the artificial scheme of salvation, the restoration of an assumed authoritative "ancient order" of things, and the undeviating use of a fixed formula, I know of no social body a million and a quarter strong and a good round century old that is hurrying so fast to leave certain things behind it as the Disciples are

hurrying to leave behind them the legalism implied in those ideas which these writers regard as the essential stock of our people. Our preaching is becoming more and more vital, inward and social, as much so, I sincerely believe, as Congregational or Presbyterian preaching.

I sat in the great congregation of Dr. Charles S. Medbury in Des Moines, Ia., two weeks ago. I must not let my pen begin to describe the deep impression his sermon made upon my soul. It was a sermon that Alexander Campbell could not have dreamed of, not because Campbell was not a master-preacher, but because it was pregnant with the ethics of today—the personal idealism, the new social imperative and a wonderful sense of spiritual reality. Doctor Medbury is a Disciple, but not a follower of Campbell, yet he is usually classed as "conservative" by partizan-minded "liberals" who love to make those distinctions. He has mastered Campbell. Carried by the holy spirit of this age, he has transcended him.

Of the eleven major colleges of our brotherhood the presidents of nine of them are men who have been trained in modern universities and have substantially the same point of view that you and I hold. Nine-tenths of the faculty members of these colleges are the same kind of university-trained men and women who carry into their work the spirit and method of modern scholarship.

Our churches demand that their colleges shall produce modern-minded men to fill our pulpits. There are few congregations especially in the more progressive communities, that nowadays can be satisfied with a legalistic gospel. They demand a vital, a spiritual and a social message. The great body of the Disciples today are as unlike Mr. Campbell as the Congregational church of today is unlike Cotton Mather or Jonathan Edwards.

THE SECOND FACT.

The second fact disregarded by these good men who have left us is that the extreme agitation, the anguish and the temporary miscarriage of the purposes of our people in the past two decades has been due to no essential doctrine which they held but to the wicked machinations of a very powerful private institution.

If I am to deal squarely with you, if I am to avoid doing injustice, on one hand, to these brethren who have left us and, on the other, to the Disciples themselves, I must let that full-packed paragraph stand just as I have written it. There has been agitation in all the religious world over the clash of the old with the new world-view. But there has not come under my observation, outside of the Roman Church, a single free religious communion in which the agitation has been so extreme, so distressful, so bitter, so sinister, as among the Disciples of Christ. The explanation of this unmatched condition is not found in the Disciples' doctrines nor mental temper, for the Disciples have always regarded themselves as progressive and open-minded, and did themselves in their earlier period suffer the charge of rationalism, of unitarianism and of breaking down the authority of the Bible.

Allowing for a certain amount of natural tension in the clash between the old and the new, involving inevitable suffering on the part of some pioneers; allowing also for the errors of judgment and

(Concluded on page 16.)

From New York to Beirut

Beginning a New Series of Oriental Sketches.

BY HERBERT L. WILLETT, JR.

THE necessity for speed is all too often a distinct misfortune in our American life, and I have felt this fact many times since leaving New York; as we have seen San Miguel, the main island of the Azores group, slip past, allowing us only a glimpse of fertile, terraced fields, green woods capping tall hills, and clusters of white stucco-houses which have a quaintly welcoming look; as Gibraltar has loomed up before us like the grim giant it is, forbidding to the unfriendly, but sure to interest the traveller, and then has been quickly lost in the sea mist; and as we have barely touched the land at Naples before rushing to another ship. But when vessels leave Mediterranean ports but once a week, one cannot afford to risk connections, and so we have sighed as we steamed past appealing bits of scenery, and have hoped for better luck next trip—the traveller's daily comfort.

FELLOW VOYAGERS.

This has been, on the whole, a delightful voyage, despite the assertions of a few still, white-faced figures getting full value of their deck chairs and wondering why people insist upon asking how they feel. Three meals and three lunches a day, aided by sundry baskets of fruit and boxes of candy have succeeded in keeping up most of our drooping spirits, and jolly companions have done the rest. There are nearly thirty persons on the *Barbarossa* bound for some field of missionary work, and we enjoy to the full association with such families as those of President Bliss of Syrian Protestant College, whither several of us are bound, Dr. Reed of the United Presbyterian School at Assiut, Egypt, and his helpers, Professors Owen and Galloway. Every morning we have prayers led in turn by the different men of the party, and the few moments of worship have been most helpful to all of us, especially, perhaps, to the younger men going out for the first time to an unknown work.

We have had the pleasure, also, of meeting a Jesuit priest and five of his students going to their training school at Innesbruck, Austria, to spend several years of their preparation for professional positions. The entire course can be completed in fifteen years, if a man is industrious, and demands in addition to the rule of "Latin or silence" in all

school work, deep study of science, philosophy, and church history. The men were a very attractive group of young college graduates and we found it diffi-



On the *Barbarossa*.

cult to understand how they could study in any line for so long a time without finding a host of facts to shake their belief in Catholic infallibility.

SHIP-BORED.

Although very inventive in looking for amusements, we were constantly pursued by hard luck: all tennis balls went overboard; the shuffleboard sticks were broken; someone stole the quoits; the beanbags broke and the beans were scattered. In the end we were reduced to playing tiddle de winks, and it was truly a fascinating sight to watch gray haired matrons and corpulent gentlemen gather round the small wooden pot on a rug spread out on the main deck and while away the time shooting small colored disks here and there in an atmosphere charged with excitement.

At this season of the year people from Lower Egypt are returning from Europe and the Prinz Heinrich, from Naples to

Alexandria, was crowded to the sinking point with Englishmen and their pipes, Frenchmen and their cigarettes, and duck-clad orientals wearing the tarboosh or fez. This headgear is never removed, so far as I have been able to observe, and certainly the dining-room, the church service, the presence of ladies and the trials of seasickness have no power over this strange but convenient sort of hat. The cosmopolitan crowd was a jolly one, however, and some of us who slept on deck to escape the heat of inside cabins found that no sooner did the English contingent cease harmonizing in American ragtime than the Egyptian passengers were astir for their morning stroll and smoke.

COALING THE SHIP.

One thing that every passenger to port looks forward to with interest is the coaling of the ship. No sooner were we anchored in the harbor than four large barges were dragged alongside and swarms of figures black as coal dust could make them raised planks from the piles of coal to our engine room port holes and formed in line carrying up baskets of the dust or large chunks of the fuel, always on their heads, then running down another plank to where new loads awaited them, singing constantly a doleful but rhythmic refrain. Every cabin port hole on board had to be securely closed to keep out the clouds of coal dust which were thrown up as high as the deck, and when we tried to get pictures we found umbrellas and eye protectors very necessary.

When the coal was all loaded small row boats came to carry the workmen to another task. They swarmed on board and perched themselves on the sides of the little craft, shoulder to shoulder, huddled close together like so many birds of ill omen on a death bark. We could not help feeling a shudder of repulsion as we watched these men who had lost all human semblance behind a mask of black, floating slowly and silently over the water in their little boats. Many other times I have seen coal loaded by hand, but never before have I felt as though black ghosts were doing the work.

We landed at Port Said just long enough to recognize the business methods of a restaurant devoted to transients. Mindful of the inexpensive ices (Continued on page 16.)



A LEISURELY AFTERNOON ON THE UPPER DECK.



TIDDLE-DE-WINKS ON SHIPBOARD.



EDITORIAL

DEMOCRATIC CONVENTIONS.

THE Body of Christ is a democratic body. Recent developments in the manner of holding the Disciples conventions are in the direction of greater democracy. Our conventions have not been democratic. They have been secretarial conventions. The programs and most of the business originated with the secretaries of our various missionary societies. There has been very little business transacted. No sense of responsibility rested upon the attendants at these national gatherings. The people went to hear and to enjoy what the secretaries, for the most part, had provided for them.

Our secretaries have done their part well. They are among the ablest and most trustworthy men in the communion. But no great body like the Disciples of Christ can afford to trust its organized interests to an oligarchy composed even of our most devout and ablest men. The wisdom resident in the whole body is greater than the wisdom resident in a few picked leaders.

We need democratic conventions. In order to be democratic the members of the convention must be representative, and they must be responsible.

They must be responsible. Coming up to a national gathering merely as individuals, prompted by a mixture of motives—the pleasure of the trip, the enjoyment of the speeches, the amicable desire to be of help to the cause—no convention constituted merely of these individuals that happen to be present will take its responsibility seriously. It will not act seriously. It will be satisfied to have questions settled without debate. It will be a crowd, not a convention.

If our conventions are to be responsible they must be representative. The membership of a convention should stand for something besides its own individual opinion. It should represent the judgment and will of the churches. The individuals taking part in a convention should stand for and speak for the churches. This does not mean that on every issue the delegate's judgment will agree with his constituency's judgment, but it means that he will try faithfully to consider the will of those whom he represents. If his conscience disagrees with the will of his constituency he can resign. If his course is disapproved by those who elected him they will elect another in his place next time. But every argument for a democratic procedure in the affairs of every other democratic institution holds with full force in the conduct of the affairs of the democratic Body of Christ.

EPISCOPALIANS AND DISCIPLES.

WE can only plead that our brethren of other names will be patient with us. The spirit of true Christian accord is spreading in this Church. We are not so arrogant as we appear—but we are excessively conservative.

With the spirit of this closing paragraph of an editorial in *The Churchman* every sincere seeker after Christian unity in every denomination will sympathize. *The Churchman* is trying to interpret the backwardness of its communion in taking some of those steps toward a united Church which most Christians of other names regard as obviously the right steps to take. It feels the need of making an explanation to the rest of the Christian world for the strange position in which the Episcopal Church places itself when it pleads for Christian unity and declines to practice it. The editorial discloses the editor's breadth of mind. He feels the temper of his own people, but he is also conscious of the temper of other Christians. He knows what is expected of a communion that talks ardently of unity. And he pleads that the Church at large will have patience with his church and charge their strange inhibitions to "excessive conservatism" not to arrogance.

Some of us among the Disciples have had often enough the same sense of chagrin which lies at the basis of this Episcopalian editor's plea for his people. Dr. Peter Ainslie, for example, going into the meetings of the Federated Council where the thirty constituent communions had all paid their share to the expense of the Council, except one colored denomination

and the Disciples of Christ, must have had the same feeling. No doubt he made some apology, like that of the editor of *The Churchman*, in which he sought to find a euphemistic word or phrase to use in place of "indifference," or "inertia," or "sectarian self-sufficiency," or "arrogance."

Perhaps he found such a word. "Excessive conservatism" would hardly suit our people, would it? We stand so consciously for progressive ideas. What would the word be?

Tell us, honestly, Doctor Ainslie, what you do say in explanation!

How do you defend us from the charge of sectarian indifference?

A SURGEON'S DIAGNOSIS.

HUGH MACDONALD thinks the passage of a number of ministers from Disciples' pulpits to the pulpits of denominational communions calls rather for a re-examination of the temper and practices of the Disciples than for harsh condemnation of the ministers that have left us.

He thinks they have suffered much in leaving our fellowship, and that they went because they were made to believe their usefulness was at an end in the communion in which they had spent their lives. As their problem developed it seemed to them that they were reduced to the practical necessity of doing secular (or semi-secular) work if they remained with the Disciples, and that if they were to continue in the ministry, in any effective and adequate relation they must invest their lives in the service of a communion affording them tolerance and room to work out their ideals in freedom and peace.

While not wholly ignoring the personal equation in most of these cases of withdrawal—the over irritability of the preacher, his imperfect insight into the Disciples' program, and what might be called sheer bad luck in his not being able to find a congregation suitable to his temperament and message—Mr. Macdonald's diagnosis of the situation is certainly sound and beneficial. He cannot tolerate the suggestion that men who believe in the divine leadership of Jesus, and who desire with holy passion to preach Him as the Saviour of a lost world, should be able to say that they find more freedom in their ministry in any other communion than is afforded them among the Disciples of Christ.

Of course, if this suggestion has any basis in fact it is, as every Disciple of Christ who takes the plea for Christian union in dead earnest knows, a serious commentary on the temper of this Christian union movement. If our fellowship is not broad enough to include and to inspire such men as have recently left us we are in a sorry position as pleaders for Christian union.

Our esteemed contributor wonders if we are more than or other than an ecclesiastical denomination ourselves. He has raised an old question, a question which most of our people probably have imagined had been discussed for the last time. In our opinion it is the liveliest issue before our body today.

If we are to succumb to the denominational order about us and be ourselves a denomination like the others—but unlike them in being scripturally right while they are wrong!—it is time for us to say so, frankly, to ourselves and to the Christian world.

But if we are intending to hold firmly to our undenominational purpose, and to preach and practice Christian unity, it is time for us to remove from our minds some ideas and from our organization some customs that are radically inconsistent with such an intention.

Certainly our only hope of retaining the allegiance of many other educated young men who are likewise contemplating the step across the denominational border line is to make indisputably good our claim to have abandoned the whole denominational order of things and to stand solely upon the essentials of the Church of Christ.

If we make good that claim, no man can leave us for the beggarly elements of denominationalism without moral disobedience to the heavenly vision.



THE UPWARD CALL.

WE NEED to be on guard when we talk about the changes made for us in the Revised Version. There is some danger that we shall get the impression that these changes are more in number and greater in importance than is the case. King James' version of the Bible, which we call the Authorized Version, is a good translation. We could have gotten on very well if we had no better. Its inaccuracies are not of the sort that affect seriously any vital question of faith or conduct. Nevertheless, we have rightly determined never to be satisfied with any translation of the Bible less than the very best. For this reason there never can be a final translation of the English Bible. It is a book written in a foreign language and the original manuscripts are lost and we have to learn it through an almost bewildering number of later manuscripts, some better and some worse. For centuries to come there are likely to be occasional discoveries of manuscripts or versions which give us new shadings of Biblical meaning, and it will always be our duty to keep our translation abreast of our greatest and latest knowledge.

There is an unimportant but still very interesting shading of thought in Paul's word about "pressing toward the goal for the prize." The Authorized Version says, "The prize of the high calling." That is not an inaccurate translation, but the Revision gives this interesting shade, which more nearly represents the thought of the original, namely, that it translates it, "the upward calling."

It is not to be pretended that this change represents any radical modification of our thought, but the change is interesting none the less. It is not as though the high calling were something stationary and inflexible. The significance of the change lies in the fact that the upward call is relative and progressive. It is indeed a "high calling," but that does not tell the whole story. It might be too high for us. It might be, and in a sense it must be, so high that we shall say of it in awe, "It is too wonderful for me. It is high; I cannot attain it."

There is a sense in which that must be true of everything relating to God. "His ways are not our ways, nor His thoughts our thoughts." This might be said for our discouragement, and therefore a calling that is high, as God is high, might be in the nature of the case a calling impossible for our attainment and discouraging in the fact that it was expected of us.

That is not the kind of high calling we have in the text. It is higher than we are; it is an upward call. It is a call to something above our present level. It is a call that finds us where we are and becomes the goal of our present attainment. It is not a faint shout from an impossible distance; it is a voice from just above.

But it is also a call that continues to be high. It is a call that is perpetually upward. Neither we nor God stand where a level once attained by us becomes a spiritual finality. God is still higher and we ourselves may reach higher. This is something well worth thinking.

There was a good old hymn:

"Jesus, my All, to heaven is gone,
He, whom I fixed my hopes upon;
His track I see, and I will pursue,
The narrow way till Him I view."

That is one aspect of the truth, but it is not the whole truth. Jesus has gone to heaven, but He is not hopelessly out of our sight. His Word still is with us, "Lo! I am with you alway." He is just above and beckoning us upward.

The old pictures of the Ascension were beautiful and inspiring, but there was an immeasurable distance between the Lord far yonder among the clouds and the wondering, lonely disciples on the ground below. Fritz Von Uhde, in his fine rendering of the same subject, gives a somewhat different impression. Jesus is ascending, but not hopelessly far above the disciples. They still can almost reach Him, still they feel the warmth of His fellowship, the inspiration of His beckoning invitation. Something like this is the message which the Apostle Paul brings to us in that remarkable passage. We are pressing onward for the prize of the high calling.

THE FACT OF DIVINE AUTHORITY.

GOD the Almighty Father is the author of our being and has the right to expect our obedience as his children. This sounds like a cold affirmation of a truth in theology; but it is warm with the life of glad obedience when its full meaning is practically recognized by living men. Our modern religious life stands in sore need of the recovery of a sense of responsibility to the great God who has the right to command the allegiance of his children. Religion is strong and conquering when it expresses itself under the sanction of responsibility to God. Our Christian thought today is not mastered as it ought to be by the truth that the living God is the Creator and Lord. We are responsible beings. Duty still rests on the fact that God made the universe and created man in his likeness in order that order and strength might mark human life. We live under the reign of law. God is sovereign over the universe that owes its being to him. The sanction of a happy life lies in this fact. Instead of fearing this truth it ought to be most welcome to every Christian. It gives the sense of peace and it furnishes the grounds of confidence and joy. God is our King and our Father.

BEAUTIFUL THINGS IN A CITY BLOCK.

IN A DREARY street in the dullest part of a dingy city not long ago a mother and her little boy went out to do an errand.

It was a gray day as they started and the mother said to the boy: "How many beautiful things do you think we can find in the first block?" And the boy said: "Let's count!" So they watched sharp for beautiful things in their walk through an ugly city block. That night the boy told of what had been done, and he said: "We counted eleven." It is a real test of vision to see eleven beautiful things in walking the length of a city block; yet there are as many as that to be seen; we are sure from the confident tones of the boy who saw them, every one.

THE CROSS A SYMBOL OF SERVICE.

WE have so long associated the cross with the idea of sacrifice that we overlook its value as a symbol of service. This it is, however, and thus it may be used if only it is clear that the basis of service is sacrifice. Jesus gave his life for the world, and this was the greatest possible service that he could have rendered mankind. Sacrifice may be regarded as an end in itself. When it is so considered it fails to claim for itself a source of power that belongs to it by native right. All true self-dedication is for an end, which is the betterment of the world. Sacrifice is justified by the fact that through it something is done for the life of others. Jesus made the cross the symbol of the serving life.

A FEDERATED CHURCH WEEKLY.

THE Christian Commonwealth is the name of a large eight-page weekly published by the Federated Church of Toledo. Only a few numbers have been issued and it is reported that it is receiving subscriptions at the rate of one thousand a week. It is distinctly Christian in its make-up, and without a note of sectarianism in it. It carries a splendid class of advertisements, but leaves out the abominable patent medicine displays, the shame of so many otherwise religious papers.

MY PILOT KNOWS.

AS moves my fragile bark across the storm-swept sea,
Great waves beat o'er her side,
As North-wind blows;
Deep in the darkness hid, lie threat'ning rocks and shoals;
But all of these—and more,
My Pilot knows.
Sometimes, when dark the night, and every light gone out,
I wonder to what port
My frail bark goes;
Still, though the night be long, and restless all my hours,
My distant goal, I'm sure,
My Pilot knows.

AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

I ATTENDED a funeral today. The minister spoke appreciatively of the character of the departed, of his devotion in the home, in the church and in the community, to the highest ideals. But he said no comforting word at all about the great beyond into which I have always believed our dear ones are taken and kept for reunion with us and for immortal life. He did say some vague but beautiful words and quoted some poetry about an invisible immortality in the hearts of those whose lives were helped by the kindly services of the departed one's life. I was touched with this tribute. But I came away with a sense that there was lacking a note which an interpreter of religion ought surely to be expected to strike, a note of comfort and of hope, a note of immortality.

It was not as if the dead man were of dubious character morally. I could well enough understand a certain inhibition resting upon the minister's soul in speaking at the funeral of a wicked man. Indeed, I have often felt the keenest sympathy for my minister when he had to face such a situation. His heart was always under a strong stimulus to ignore the moral considerations which his sturdy ministry voiced, and to bring the comfort of immortality to the distressed mourners before him.

Yet he could not yield to this stimulus. He could not bid them "sorrow not as others who had no hope." So he spoke always in an impersonal way about the mystery of death, and he sought around until he found some good trait—and he always found one or two—which he could hold up for praise and appreciation. It was this interpretation of the good trait that saved the funeral service from a desolateness and coldness sadder than the death itself.

ONE time I suggested to my minister that he could find ground for bringing God more openly into such a service if he tried. We do not know all the facts about such a life, I said. This sad result in whose presence we now stand probably had its origin in a more or less accidental twist of fate in childhood or in youth—or even before this man was born. Who can say that your good man's goodness is less accidental than this bad man's badness? Why not then, I persisted, give the sorrowing relatives the comfort of knowing that in God's universe—on this side death and on the other side—the Father yearns to restore the prodigal and will receive him if he so much as reaches out his hands in return?

I am not a theologian at all. But I sometimes bring problems like this to my minister in order to see what light he can throw upon them. It is not fashionable, I know, to have problems like these today. The day of the discussion over universalism is apparently past. I sometimes wonder what any one wants to be a Universalist preacher for, in a day when most evangelicals either allow the doctrine of the "larger hope" or else refuse to think into the problem at all.

Yet the time was when the chief heresy was that of universalism. There were Swing and Thomas in Chicago, Cave in St. Louis, Alexander Proctor in Independence, and who was that Disciple preacher in Jacksonville, Ill., (his name slips me now) who almost split the church at that place with this heresy? I have a book in my library that I purchased fully twenty-five years ago, made up of articles on immortality. Most of the score of contributions to this volume treat of the question of partial versus universal salvation. It was a live issue then.

SO WHEN I asked my minister why he did not at least put the gate of hope ajar in the case of even the sinful man whose funeral service he was conducting I suppose I was voicing some sentiment that still echoed in my soul from the days when universalism was a vital topic of discussion.

"It would weaken my sermon next Sunday if I should do so," was my minister's reply. "I could not urge men to come to Christ now, with the same earnestness that has been my habit if I knew that they felt that there was a chance after death for the unrepentant."

Perhaps it is just as well. It is a good policy where moral questions are involved not to mix with them much specula-

tion. And what chances there may be or may not be after death is purely a matter of speculation, of reasoning, albeit reasoning based upon the character of God as too good to withhold his grace from any soul anywhere who prays to receive it.

I am glad I live today, when the question of one's relationship to Christ is not complicated with speculative considerations of this sort. One's duty to become a Christian is not nowadays stated in terms of the consequences that are bound to come in case one does not become a Christian. Being a Christian nowadays justifies itself.

YET on the positive side there is, it seems to me, surely a place for contemplation of the great mystery of death and the glorious hope of the gospel. The preacher at the funeral today (he was not my minister) left my soul wanting something more than he gave me, and I am certain that the surviving dear ones of the departed must have ached for a more sure word of prophecy.

And why should they not have received it? Why should they not, in this day when the great word of holy scripture is being re-enforced by unexpected corroboration from science?

I grow impatient, not to say indignant, when I hear a minister speak hesitantly or tentatively, or keep silent altogether, about heaven, when men like Sir Oliver Lodge and Henri Bergson speak with such courage and faith about the overcoming of death. I do not take much stock in the so-called "scientific demonstrations" of a future life. I am inclined to believe that there never will be a scientific demonstration. If there could be such a demonstration it would, it seems to me, debase the moral order of the world, and remove from us men the conditions under which we have a chance to make ourselves, through Christ, fit for immortality.

And as for all these "spiritualistic" phenomena, I cannot believe for a moment that the Universe is of such a character as to reveal secrets of that sort to coarse and vulgar and often immoral mediums which it denies to the wisest and most refined and morally strong souls in the world. My attitude is unscientific, you say; I ought to be open-minded and investigating, and not close my mind against objective facts with a theory of the Universe! Well, call it unscientific if you will. But to me it is the highest kind of science not to drag the moral order down in order to afford a tentative hypothesis to account for a set of facts which many another hypothesis can take care of equally as well.

BUT I believe in immortality, since Christ brought it to light in himself and in his gospel. And I believe in it a little more securely now that our scientists and philosophers are tunneling clear through the material universe and are showing us that matter is not the last thing, but that it and we are embraced in a vast spiritual order whose meaning gives reality to matter and meaning to our lives. Most of the scientists today are our friends, the friends of those who long

"to believe again
In the things men felt and saw
And wondered at and worshipped
Before they worshipped law."

Why then should the preacher stand with silent lips? Let him read the Word of God, and read the World of God in the light of the things science tells us as to the stuff the world is made of, and then let him go to his pulpit on Sunday morning with a message so sure, so illuminating, so tender that all his aged hearers, yearning for a message from the land whose shores their feet are all but touching, will feel the breath of heaven upon their faces and rejoice that they are so soon to be with the Lord!

HUGH MACDONALD.

ASPIRATION.

T. C. C.

AS yonder tree, though captive to the sod,
Lifts heavenward its head; so do we unto God,
In aspiration fond, lift heart and mind,
Captive to earth and circumstance unkind.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Death of Dr. Herrick Johnson.

The Presbyterians and the religious world generally are in sorrow for the death of Dr. Herrick Johnson, President-Emeritus of the College Board of the Presbyterian Church. Doctor Johnson passed away Nov. 20, at his home in Philadelphia. He was eighty-one years old. The first president of the board, Doctor Johnson served continuously from the organization in 1883 to 1904, when the Assembly appointed him President-Emeritus. His interest in all the affairs of the board is indicated by the letter which he sent to be read at the recent meeting held Nov. 11, and in which, after excusing himself from attending on account of failing health, he says: "I want to assure you all, however, of my unlesened interest in everything pertaining to the board and its work." Doctor Johnson will be missed especially in the educational councils of the church.

Lloyd George Speaks for Ministers.

In a recent address Chancellor Lloyd George, who is said by some to be a Baptist, by others a Disciple, stated some truths concerning the ministry. The address was delivered at a meeting of London Baptists called for the purpose of raising \$25,000, London's apportionment for the Ministerial Sustentation Fund of \$1,200,000, which the Baptists of England are making an effort to secure.

Chancellor Lloyd George presided at the London meeting and made a stirring speech. Referring to the depletion of the country towns, he raised a laugh by saying that as yet the birds had not attended Baptist chapels, but he foresaw a time when the town and city artisan would find refreshment in the country after his day's work. "No profession," he went on to say, "called for as high qualities as that of the ministers of little churches—patience, tact, knowledge and intelligence—and yet some congregations expect to get all these virtues for twenty-six shillings a week."

Oppose Roman Catholic Thanksgiving.

Resolutions have been passed by the Episcopal ministers in Washington, D. C., looking to the defeat of the attempt of the Roman Catholics to build up by precedent and custom a national celebration of Thanksgiving Day, to be under the control of the Roman Catholics. This church has for several years held a celebration service on the national day of thanks, and makes a practice of asking high officials of the capital city to attend. President Roosevelt was present at one service during his administration and President Wilson was to have attended this year. The leaders of all the non-Catholic churches in Washington are making protest.

The Episcopalian resolutions read as follows:

"We desire to give voice to the widespread feeling of indignation among the millions of Protestants in America against the efforts of the Roman press and the Roman hierarchy to exploit the attendance of our Chief Magistrate and some of his Cabinet (which we are convinced has only been intended as an act of courtesy and good will) for the pur-

pose of glorifying the Roman Catholic Church and giving this service an official character which it does not and cannot possess."

Missions in Federal Council.

The Commission on Foreign Missions of the Federal Council of the Churches of Christ in America, of which Robert E. Speer is the Chairman, met recently and adopted a program to be carried out in co-operation with the Annual Conference of Mission Boards and its Committee of Reference and Counsel. The Commission placed itself at the disposal of the Mission Boards to forward its movements among the churches and to disseminate special information concern-



Dan Crawford.

ing the work of federation, co-operation and unity which is developing on the foreign field. The Commission will meet with the Foreign Missions Boards Conference at Garden City in January.

Dan Crawford in Chicago.

"Africa—the Nearest Place to the Bottomless Pit," was the subject on which Dan Crawford, African missionary, talked at Chicago last Sunday. He drew a picture of the barbarous customs of the bloody tribes he had met and conquered through the power of the gospel.

"I told Mrs. Pankhurst, the militant suffragist, that the women of Africa had formed a suffragist cult years before she had," he said. "She was astonished, but I told her that the women of Africa had been so scurvily treated by the men of Africa that they were obliged to combine."

Mr. Crawford told of a comely young woman who had suffered the cropping of her ears because she had refused to marry an old man who wanted her, and of a queen who had volunteered to go into the grave with her husband, the king, who had died.

"The lion drags down the zebra, the leopard drags down the antelope, and the big man drags down the little man and the little woman in Africa," he said, "but the missionary's mud hut becomes a

'house of refuge' to many. We missionaries were called 'softies.' Nevertheless, we had to live by our rifles and were the best shots in the country. The bloodiest tribes came to us, and we brought them to peace with each other."

"You have much to say about the 'big stick' in America. I am thankful that you have a president now that has put away the big stick. Another thing I have to be thankful for is that when I was in Africa I was shut away from those cemeteries of dead folks called libraries. I was shut up with my Bible, the book with a million eyes."

Mr. Crawford called his wife a "white angel," living on the edge of the world, and made a plea for help for her in building a hospital. "You have an expression here that 'dirt is cheap.' Dirt is costly. One of the greatest achievements I was able to accomplish in Africa was the building of six miles of clean dwelling houses for the natives. They soon caught the spirit and built 130 miles for themselves.

"An African said to me, after I had explained the wonders of civilization—the aeroplane, the submarine, the elevators: 'To be better off is not to be better.' This is the lesson I leave with you, O Chicago."

SOME RELIGIOUS SIGN POSTS.

Leslie's Weekly has given impetus to a movement for a nation-wide "Church day" that seems to be getting results.

At the National Convention of the Woman's Home Missionary Society of the Methodist Episcopal Church held recently in Washington, ringing resolutions were passed condemning the legislation in Florida whereby whites were prohibited from giving intellectual instruction to colored people.

The governor of Texas embodied the twenty-third psalm in his Thanksgiving proclamation.

THE SECRET OF UNITY.

BY JOSEPH FORT NEWTON.

Here is the secret of Christian unity and the seat of authority in faith. Not what the dogmatists argue, but what the humblest soul learns by following the Master and obeying his impulse to know and do the will of God—this is the truth that makes men free. It has the authority, not of an argument, but of a Personality, a unity not of forms but of fellowship, in which the resources of a Higher Mind are disclosed, and the deep things of God are revealed. Let the Church seek by prayer, by principle, by practice, to know the mind of Christ, and be guided by it, and its discords will be healed and its deeper unity unveiled. 'Tis a consummation devoutly to be wished, yea, sought for with prayer and tears, and may the great God hasten its coming!

This lesson is for all—that we may seek to embody, each to the utmost of his capacity, and all to the fullness of an abundant life, the wonder and beauty and love that are in Christ. By as much as we put on Christ as the spirit and form and color of our lives, by so much do we reveal him to the world, and hasten the advent of the day when the Mind of Christ shall rule the race, healing its ills, hallowing its fellowships, and lifting it from the animal to the angel shape.

Of Human Interest

How Edison Works.

"Are your discoveries often brilliant intuitions?" asked a reporter of Thomas A. Edison. "Do they come to you while you are lying awake nights?"

"I never did anything worth doing by accident," was the reply, "nor did any of my inventions come indirectly through accident, except the phonograph. No, when I have fully decided that a result is worth getting I go ahead on it and make trial after trial until it comes. Anything I have begun is always on my mind, and I am not easy while away from it until it is finished."

When Economy is Easy.

Appropos of the 50 cent increase in the price of coal, Miss Evangeline Booth, of the Salvation Army, said at the New York headquarters:

"And this increase, of course, will bear hardest on the poor. The poor, buying their coal by the bucket or by the quarter-ton, will pay this increase a dozen times over. And the rich, buying their coal by the car-load, will dodge by means of discounts the increase altogether."

"There was a lot of truth in the remark of the poor, harassed, East Side housewife whose husband complained:

"I wish you would be more economical, Mary. Look at the boss' wife, how economical she is!"

"Yes," Mary replied, "it's easy enough for the boss' wife to be economical. She's got plenty to be economical with."

Adulteration Science.

Dr. Harvey Washington Wiley said the other day of a butter adulterator:

"The man's excuses are as specious and transparent as the Oshkosh grocer's."

"A woman said to an Oshkosh grocer: 'I'm going to stop dealing with you. You mix bad butter with your good.'"

"But the grocer, looking very much hurt, replied:

"Oh, ma'am, how can you misjudge me so? It's true I sometimes mix a little good butter with my bad to make it better, but I'd never dream of mixing bad butter with my good butter to make it worse."

Won Suit for Mutilated Venus.

The late Congressman David B. Henderson of Dubuque some years ago addressed the Dubuque people at a May day festival.

The ex-Speaker, apropos of ignorance, said:

"The worst case of ignorance I can tell you of occurred in 1869 in a remote section of our country."

"There was a man who suddenly became rich and built an enormous house. He decided to adorn the house with some statuary and so he wrote to Italy for a copy of the Venus de Milo."

"The copy in due time arrived. It was executed in Carrara marble very beautifully."

"But no sooner did he receive it than the millionaire sued the railroad for \$2,000 for mutilation, and what's more, he won the suit."

Why Not?

Bob Davis has a literal friend who is a Tammany district leader on the East Side; and the Tammany man went to

Buffalo once to attend a Democratic State Convention.

After the convention adjourned a citizen of Buffalo took the Tammany man out to see the Falls.

"Isn't Niagara wonderful?" chortled the native. "Isn't it wonderful that all those millions of gallons of water should go over that cliff every second?"

"Well," said the Tammany man, "what's to hinder 'em?"

Riis on Grand Opera.

Jacob A. Riis, called by Mr. Roosevelt a few years ago "our most useful citizen," after attending the opening night of grand opera in Chicago, had this to say in an address before the Woman's Club of Evanston:

"I saw the opening of the diamond show in the Auditorium last night, and it was not the least bit handsome. The sight of one person wearing \$500,000 worth of diamonds is one of the big inequalities of which we have no right to be proud. The name of 'republic' will not save us from the fate which befell other nations. We have to remember that we are the republic, and that we are a republic only in proportion as we form a democracy."

FROM NEW YORK TO BEIRUT.

(Concluded from page 11.)

and cooling drinks one finds in Italy, we ordered somewhat lavishly, for the day was very warm, but failed to demand a price list. When the bill came in we were horrified to see that a very small section of decidedly inferior strawberry ice costs 18 cents and that lemonade is 25 cents. In discussing the matter later we came to the conclusion that as one seldom stops at Port Said for more than a few hours between boats, the cafes feel it their duty to make the experience a memorable one in a thoroughly emphatic manner. It is certain that the three of us who settled that bill will never forget.

As we were unfortunate in entering and leaving the famous bay of Naples on a rather dark day, so we failed to see more than the dimmest outlines of the coast of Palestine as we sailed past from Port Said to Beirut. It was a distinct disappointment not to be permitted to watch others landing at Jaffa, and then to cruise very near the shore and trace on our maps the mountains and the Maritime Plain of the Holy Land. But ours was a through boat and the day was gray, so that it was only as we came near to the harbor of Beirut that we could discern details of landscape. Then the splendid view of our college, crowning the ridge at the west end of Beirut, and almost on the very banks of the sea, burst upon us, and we realized for the first time the extreme beauty of this location, of which I shall speak again. President Bliss and his family have been away for some months and many of the faculty and staff of the Syrian Protestant College came out to welcome them back, so that we had a right royal reception on the deck of the ship as soon as quarantine regulations were observed.

Eighteen nights is a long time to be cramped up on narrow bunks, and we are all very happy to be again on land where the lure of the Orient has already fallen upon us.

AN OPEN LETTER.

(Concluded from page 10.)

the more or less brash indiscretions on the part of some of these pioneers; the fact remains yet fully to be recognized that a sinister force has been at work exaggerating this tension and sustaining it, falsifying the teaching of those caught in the toils of the conflict and spreading among the churches a spirit of suspicion and superstitious hate toward those who could not pronounce the old shibboleths. The reason that the Disciples have been more greatly agitated than others by this Christendom-wide change, and the reason why devout and profoundly earnest men have had to leave us — men like the three Disciple pastors now filling Congregational pulpits in Wisconsin, and many others — the main reason why you, my young brother minister, are willing to at least entertain your present call, and the reason why it can be asserted that 60 per cent of our young ministers who go to Union, and Harvard, and Yale seminaries, sift through into other pulpits than our own, is not to be found in our doctrine, but in the coarse and unscrupulous leadership which a commercial publication house has given to the forces of reaction.

NEITHER MEN NOR DOCTRINES TO BLAME.

I cannot harshly judge my brethren who have left us. Nor can I charge their leaving us to our principles and doctrines. We do not need to look so deep for the explanation. It lies on the surface. They have been branded and bounded, as have been hundreds of their ministerial brothers, by ruthless opposition until they, either more unfortunate than their brothers or less patient, have given up and gone where they can have peace.

I feel that you should be able to make this analysis of the situation in which you too find yourself, before you make a decision to leave the Disciples. In the light of such an analysis does not the task before such minded Disciples as yourself challenge you? If our historic ideals were in error, you might leave us without a moral tremor. If our program of practicing Christian unity were an impossible dream you might leave us to work at some task worth while. But our ideals were never so valid as today, and our program grows more practicable with each new rising sun.

Our task is to rescue these ideals of our people from a captivity in which unscrupulous hands have debased and exploited them. I believe the leaders of our churches are seeing this today, never so clearly. I believe our great brotherhood is shaking itself free of the power which has been exploiting it. I believe the churches are determined to go straight forward and do what needs to be done without let or hindrance from any self-constituted authority. I believe the power of the menacing institution has been broken, and that it is either making a last fight for its life or else that it will take its embittered constituency into a separate body where it can enjoy the prestige which it once enjoyed with the main body of our people.

I counsel you to remain with the Disciples. Your ideals are the Disciples' ideals. These ideals find historic anchorage in the Declaration and Address and received their initial dynamic from the passionate soul of Thomas Campbell. The investment of your life in their advocacy and practice will, in my judgment, bring a richer reward in the end than any other investment you can make.

CHARLES CLAYTON MORRISON.

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

A FORECAST OF THE NATIONAL SUFFRAGE CONVENTION.

At this writing (Dec. 1) the opening session of the forty-fifth convention of the National American Woman Suffrage Association is in progress at Washington. Every such annual gathering emphasizes the sweeping progress which the passing years have shown. In 1869, Susan B. Anthony made the first appeal to congress for votes for women, and continued to address committees of every Congress from that time until 1906. When she began, her work was entirely one of faith—no woman in all the land had the right of suffrage; now, 3,600,000 women have become qualified to vote for presidential electors, and women are voting in ten states, that elect one-fifth of the United States Senate and one-seventh of the House of Representatives.

THE TRIUMPHS OF A YEAR.

From November, 1912, to November, 1913, there were victories for equal suffrage in four states, Oregon, Kansas and Arizona, by Constitutional Amendment and the Illinois Legislature granted to the women of their state all the voting privileges it could bestow; Illinois women can now cast their ballots for presidential electors, and for all city and town officers, except police magistrates. In addition to these triumphs, the legislature of the Territory of Alaska, by unanimous vote, gave the women of that far-off land the same political rights as men.

In the states of Montana, Nevada and the two Dakotas, the Woman Suffrage Amendment has passed the legislatures by the required majorities, and is to be submitted to the people in the general elections of 1914—while in four more states, the amendment has passed one legislature, and must pass another before being decided by popular vote.

NOTES OF PROMISE IN THE AIR.

While the convention has just begun its sessions, already the air is full of notes of promise. A Men's League for Woman Suffrage, whose avowed object is to work for votes for women, has just been organized in the National Capital, with Dr. Harvey W. Wiley as its president.

At a preliminary meeting of college women, Miss Jane Addams declared that the recently acquired franchise in Illinois had already given the women of that state great influence in needed reforms. The new women voters in Chicago had risen in their might to protest against the retirement of Mrs. Ella Flagg Young, the famous school superintendent of their city; by their means, the political opposition to her was withdrawn, and conditions were readjusted in harmony with her ideas of right—thus, they helped to secure the continuation in office of one of the ablest educators of our land.

Tonight, the suffrage victory in Illinois will be celebrated, and many prominent women will take part. The first speaker will be Mrs. Grace Wilbur Trout, president of the Illinois Suffrage Association; she will be followed by Mrs. Sherman K. Booth, chairman of the Legislative Committee, Mrs. Catharine W. McCullough, Mrs. Medill McCormick, Mrs. Ella S. Stewart and Mrs. Antoinette Funk.

The last number on the evening program will be the address of the president of the National Association, Dr. Anna How-

ard Shaw, who will present suggestions for the campaign of the new year, already looming up as a critical one.

Other speakers of note are Mrs. Carrie Chapman Catt, president of the International Suffrage Alliance, Jane Addams, Mrs. Helen Ring Robinson, state senator from Colorado, and a number of distinguished gentlemen.

THE MAIN OBJECTIVE OF THE CONVENTION.

An amendment to the Federal Constitution, extending the ballot to women throughout the nation, is the great goal for which a week of meetings, speeches and hearings before Congressional Committees will work. In an audience before the House Rules Committee, they will ask for the appointment of a Woman Suffrage Committee similar to that recently appointed in the Senate.

But while there is much enthusiasm for a Federal Amendment for Woman Suffrage, yet there is marked opposition to it. This comes largely from the Southern delegates, who stand for Woman Suffrage through state enactment, rather than through an amendment to the Constitution of the United States. They claim that the presence of several millions of Negro women in the South makes a problem that can be best handled by the legislatures of the several states. This is the old doctrine of state rights, which we have been so often assured was settled once for all by the Civil War, but which has a knack, like the fabled bird of olden times, of rising every now and then with fresh vigor from its ashes.

Expansion and growth, with their widening horizons, are bound to give a greater sweep of vision, and to develop differing points of view. This division in the ranks should not disturb us; it is no sign of disintegration, but is an inevitable symptom of finding and facing new problems, and is thus one of the penalties of success.

I. W. H.

NO CRIME IN MOTHERHOOD.

Justice Seabury Decides Famous Teacher Case in Favor of Mrs. Peixotto.

Motherhood is not a crime for a teacher in New York, and cannot be penalized by the New York City Board of Education. This is the gist of a decision which Justice Seabury handed down last week in granting the petition of Mrs. Bridget C. Peixotto for a writ of mandamus directing the Board of Education to reinstate her as a teacher in Public School 14, in The Bronx.

Justice Seabury discussed at length in his decision every argument advanced by the Board of Education in defence of its action in dismissing Mrs. Peixotto. He said it was settled that the board is without authority to remove a woman principal or teacher because of her marriage, and, that being so, it seemed self-evident that the board cannot dismiss a principal or teacher because she has given birth to a child.

"If she cannot be removed because of her marriage," said Justice Seabury, "she cannot be removed because of an act which is a natural incident of her marriage."

The court further declared: "The policy of our law favors marriage and the birth of children, and I know of no provision of our statute law or any principle of the common law which justifies the inference that public policy,

which concededly sanctions the employment of married women teachers, treats as grounds of expulsion the act of a married woman in giving birth to a child."

The justice said that the theory that illness resulting in absence, if caused by maternity, becomes neglect of duty, "is repugnant to law and good morals."

"There is nothing in the language of the charter," said Justice Seabury, "which would justify the assumption that by the use of the words 'neglect of duty' the legislature intended to include the case of a married teacher whose absence was caused in order to give birth to a child. To impute such an intention to the legislature would be a gratuitous and arbitrary attempt on the part of the court to legislate and to read into the law a provision which there is no reason to believe the legislature would have inserted."

The court also dismissed the contention of the Board of Education that the Supreme Court was without jurisdiction and that the matter should be submitted to the State Commissioner of Education.

Mrs. Peixotto's attorney is reported as saying:

"The outcome of the case proves that employees in our schools have the same right as any other public employees to appeal to the courts for justice. The decision takes all school decisions that seem to be unfair entirely out of the circle of school authorities. The decision is a sweeping one, and is not confined to the simple question of whether a school teacher has a right to become a mother, but it embraces all disputes that might arise between the teachers and the Board of Education."

CHRIST WITH US.

By EDWIN MARKHAM.

"Inasmuch as ye did it unto the least of these ye did it unto Me."

I cried aloud, "There is no Christ
In all this world unparadised!
No Christ to go to in my need—
No Christ to comfort me and feed!
He passed in glory out of sight,
The angels drew him into light:
Now in the lonesome earth and air
I cannot find him anywhere.
Would God that Heaven were not so far
And I were where the White Ones are!"

Then from the grey stones of a street
Where goes an ocean drift of feet,
I heard a child's cry tremble up,
And turned to share my scanty cup.
When lo, the Christ I thought was dead
Was in the little one I fed!
At this I drew my aching eyes
From the far-watching of the skies;
And now whichever way I turn
I see my Lord's white halo burn!

Wherever now a sorrow stands,
'Tis mine to heal His nail-torn hands;
In every lonely lane and street,
'Tis mine to wash His wounded feet—
'Tis mine to roll away the Stone
And warm His heart against my own.
Here, here, on Earth I find it all—
The young archangels white and tall,
The Golden City and the doors,
And all the shining of the floors!

Christ is patient with the world, and would have us patient too; plowing, sowing, working, praying, believing that a harvest will come at last, and that we shall see issues by and by which we never saw or even expected here.—Alfred Rowland.

Disciples Table Talk

J. G. Cannon at Thanksgiving Service.

A feature of the union Thanksgiving service held at Danville, Ill., was an address by Hon. Joseph G. Cannon, of that city. J. F. Bickell, pastor at First Church, writes of this service with enthusiasm, calling it absolutely unique, so far as his observation goes. The service was held under the auspices of the Danville Ministerial Association. Fully three thousand people were in attendance. Civic leagues met and attended in a body. Lodges followed suit. The soldier boys from the Armory marched in a body to the Coliseum where the meeting was held. Men's clubs and classes from the various churches met at a common rendezvous and marched in a body to the meeting. The G. A. R. came in a body. In fact, it was "a meeting of the people of Danville," as Mr. Bickell states. Among the special features of the service were music by the Ben Hur Band; a ten minute speech by Rabbi Latz, of the Reformed Jewish Church, on "God in Our National History;" an address by Father McCarthy, of the Roman Catholic Church, on "God in Our National Resources;" one by Preston Wood, of the M. E. Church, on "God in Our National Destiny." A thought expressed by Mr. Cannon especially impressed his hearers, "No two men ever worshipped the same God." Mr. Bickell believes that much has been done for the cause of Christian unity by this strikingly successful service.

E. L. Powell Lauds New Mayor.

In a recent sermon, Dr. E. L. Powell, of First Church, Louisville, after treating the times of Ahab and Jezebel, whom he called the first political bosses of history, paid a tribute to the newly elected mayor of his city.

"I shall close this sermon, appropriate to the general theme, by affirming that the fight of Carmel is that which is on now in our city and in other municipalities and great cities of our nation," said Mr. Powell, in closing. "We have elected here a new mayor. He has been chosen, it seems to me, under rather peculiar and unique circumstances. Back of his election is the moral demand. It is significant that so much during this campaign was said of the moral issue."

"Will our mayor make good? I believe in him, but before God, and in the name of the messenger of God, Elijah, whose words were as lightning and tempest, I hold this high official of a great municipality to the fulfillment to the letter of his sworn obligations. It is the moral issue." He will make good economically. He will give an efficient administration. He is going to bring satisfaction to many of us, as I verily believe, by giving to us a more than average civic administration, and I believe that he will not forget that he has promised to enforce the laws insofar as in him lies, and all of the laws, and that he has sworn and given his solemn promise to see that vice shall be probed and that investigation shall be made as to vice conditions with a view to giving us a cleaner city and a less malodorous city."

Philadelphia, First, Prospers.

Irving S. Chenoweth, pastor at First, Philadelphia, reports that some of his dreams for this church seem about to be realized. Gifts are being brought in to be applied on the old church mortgage, larger audiences than for a long time are reported, young people are coming in and taking hold of the work. The congregation is very loyal and hopeful. A special series of addresses is being carried through the winter, the city being thoroughly canvassed by way of preparation. The following are the subjects of addresses planned:

Dec. 7. "The Church and Citizenship," Franklin Spencer Edmonds, member Committee of One Hundred. Dec. 14. "The Church and the New Education," Prof. Scott Nearing, University of Pennsylvania. Dec. 21. A Christmas Service, conducted by the

minister. Dec. 28. "The Church and Charity," Riley M. Little, Secretary Phila. Society for Organizing Charity. Jan. 4. "The Church and Labor," Charles Stelzle, Consulting Sociologist of New York City. Jan. 11. "The Church and Social Purity," J. W. Cochran, Secretary Presbyterian Board of Education, member Philadelphia Vice Commission. Jan. 18. "The Church and Socialism," Charles W. Ervin, Socialist writer and lecturer. Jan. 25. "The Church and Public Health," Alexander Wilson, Assistant Director Department of Health and Charities. Feb. 1. "The Church and the Immigrant," Prof. James P. Lichtenberger, University of Pennsylvania. Feb. 8. "The Church and the Woman's Movement," Miss



Rev. W. E. Crabtree, of San Diego, a Successful Sunday-school Leader.

Lucy Burns, Vice-chairman Congressional Committee National Woman's Suffrage Association, formerly Organizer for the Woman's Social and Political Union of England.

Home Mission Church Planting Pays.

R. M. Hopkins sends in an interesting report of a Canadian school, of home missionary planting. This school observed Immigrant day, using the plans of the Home Missionary Society. Good results may be obtained by any school using this plan. It is expected that December and January will be more fruitful in results than was November. It is not too late for any school to work out the suggested plan. This may be secured from R. M. Hopkins, Carew Bldg., Cincinnati, Ohio.

Here is the letter, in part:

"Lethbridge, Alta., Nov. 24, 1913.

"Dear Brother Hopkins:

"In accordance with the plan of the Home Missionary Society, we yesterday observed Immigrant day with the program 'America's Welcome to New Americans,' and the day was the greatest in our history. Our attendance was one hundred eleven, an increase of about 20 per cent over any previous record, and our offering will aggregate about \$25, I think, by adding what birthday money we have in reserve to our collection of yesterday. If the twenty-four Canadian schools which contributed last year come up to the standard we have set, Canada will have done her part well, it seems to me.

"I attribute our success largely to the following out of plans suggested by the Home Missionary Society, the scrap book idea which we carried out in three classes,

etc. The educational work accomplished through this program to our brotherhood will be worth much to the immigrant cause, I feel sure, as we will be the more enabled to see the opportunities before us.

"Dora E. Fitch, Supt."

Evangelist Praises Deceased Pastor.

Sad indeed were the circumstances of the death of W. S. Gamboe, who passed away at Olney, Ill., during the evangelistic services being held there by F. B. Thomas. Mr. Thomas writes thus of Mr. Gamboe: "W. S. Gamboe was born fifty-four years ago in the country near Winchester, Ky. He came of Kentucky blood. He was a man of wonderful physique and great heart. He was a man of lovable and winsome character. Everybody in Olney loved him. He was a graduate of both the collegiate and Bible courses at Lexington, Ky., and was thoroughly trained and efficient in the work of the ministry. He labored in various pastorates and was conspicuously successful. Among the more important pulpits which he graced were those at Ashland, Ky., the Third Christian church at Louisville, Ky., Watseka, Ill., Herrin, Ill., and Olney, Ill. In this latter place he did a really wonderful work. No other ministry in this city was as profitable as his. The revival just closed with ninety-five additions was largely due to the splendid preparatory work he had done."

San Diego's Sunday-school Parade.

"The greatest parade San Diego has ever known," was the verdict of thousands of San Diegans who lined the street of that California city, recently, while 3,000 Sunday-school students, from three of the largest churches in the city, in ages ranging from 3 to 90 years, assembled and marched up Broadway to a vacant lot in the heart of the city. A large crowd assembled while services were read and prize banners were awarded. The parade was a grand climax to the Sunday-school attendance contest between the First Christian school, W. E. Crabtree, pastor, the First Presbyterian, and the First Methodist schools. In eight weeks the number of students has been doubled. After short addresses by the pastors of the three churches, Mayor O'Neill awarded the prize banners to the Central Christian church for the largest average attendance during the period of eight weeks' competition, as well as for having the largest number of students in the parade. Both banners were awarded to Central Christian on the smallest margins. W. E. Crabtree said in his address, "This is a union of churches of this city. We are here assembled together, three different denominations. What we have accomplished here together could not have been accomplished alone by any one of the churches. And this illustrates the fact that we can always accomplish more by working together than by working alone. We have all won a great victory."

In Memory of R. Ray Eldred.

Celeste Ball May, a writer of Blackwell, Okla., was inspired by the recently published story of Mr. Eldred's tragic death on the Congo, to write some good verse. We quote two of her stanzas:

"Let no man deem the price too high,"

Though friends and home-land he forsake;
Of fame, and name, and earthly tie,
And self, a glad abandon make.

His every motive and each prayer

Was that the kingdom of our Lord
Might come to all men everywhere
By giving them the Living Word.

Benevolent Association Adds to Work.

The Child Saving Institute, at Omaha, has been taken over by the National Benevolent Association. The present board of eight will be increased to twelve, and women will be made members with voting power. Heretofore women have been only associate members, with only advisory authority in the management. The Child Saving Institute is one of Omaha's oldest charitable institutions. The new building is one of the finest institutional structures in the state. The insti-

tution has been supported by private donations from Omaha people and has never lacked for funds. Negotiation for the transfer was begun several months ago. There were rumors for a while months ago that the University of Nebraska wanted to secure the institution to operate it in connection with the medical college as a child hospital.

One of the great Christian Endeavor societies is in the First Church at Decatur, Ill. With a church membership of 800 they have a society membership of 111 all of whom are workers in the Sunday-school and church. The church ushers are Endeavorers as is the majority of the chorus of fifty voices. They, as a society, are giving a dollar a Sunday to the current expenses of the church and \$300 towards a new church building. The average attendance at the prayer-meeting is an even 100.

Christian University, Canton, Mo., reports an attendance a little more than 50 per cent larger than for the first term of last year. H. B. Robison, Dean of the Bible Department, sees in this fact signs of a new day for the university. Earle M. Todd, the newly chosen pastor at Canton, is taking a strong hold on the work. Four weeks of service have resulted in twenty-four accessions to the membership. Mr. Todd is praised as a true man of God and spiritual leader.

The following gains are reported by the Foreign Society for last year. Nine missionaries; 151 contributing churches; \$33,454 in total receipts; 70 contributing Sunday-schools; \$16,264 in personal gifts; \$18,186 in Annuity gifts; \$4,379 in bequests; \$1,592 in miscellaneous gifts; 32 living-link churches; 536 baptisms; 7,492 patients treated; \$2,437 in medical fees; 291 in mission schools; 749 in membership of churches; twenty school buildings.

Miss Mary F. Lediard, Tokyo, Japan, reports fine religious interest. In one evangelistic service she reports two one-hour sermons. Twelve were baptized in the church known as the "Hongo Church." Miss Lediard says that five more are to be baptized. Plans are being made for the erection of a new building for Economics for the Girls' College in Tokyo, and also for the new building for the Bible College, or Drake College.

Mr. and Mrs. R. G. Quiggen, of Birkenhead, Eng., who were delegates to the International Convention of Disciples at Toronto, have accepted work among the Mexicans at San Antonio, Tex. The new institute building of which they have charge, was dedicated Nov. 23. They are both exceptionally well equipped for this work.

The C. W. B. M. of University Place Church, Des Moines, Ia., held a week's meetings preparatory to the observance of their special day, Dec. 7. Mrs. A. T. Ross, of Eureka, Ill., addressed the meeting at one of its sessions, and Charles S. Medbury delivered the annual address at its concluding service.

Dr. A. L. Shelton and family, and Dr. and Mrs. Hardy are now on their way from central China to the Tibetan border. Under date of October 23, Dr. Shelton writes: "We are at last on our way up-river, all in good health and with a fair prospect of being able to reach Ta Chienlu some time in January."

The report of First Church, Bloomington, Ill., should have read 459 as the average attendance in Sunday-school for the year. It is only the cramped conditions that keep the attendance at this figure. This church is making remarkable strides under the leadership of Edgar DeWitt Jones.

In a recent communication to the Foreign Society, Frank Garrett, now at Des Moines, says: "I have just had a conference with Ng Poon Chew, editor of the leading Chinese daily in San Francisco, and he told me the effort to have Confucianism made the state religion in China had failed."

The forty-eighth annual convention of the Missouri Sunday-school Association was held at St. Joseph, Mo., November 18-24. W. S.

Athearn, Mrs. W. H. Dietz, W. C. Pearce, W. W. Charters and A. J. Accola were among the speakers.

The Third District of Missouri, with headquarters at Springfield, J. H. Jones, superintendent, reports meetings and conventions held in twenty-six out of thirty-one counties. Distinct growth is shown in every department of the work.

H. P. Shaw and wife have reached Shanghai. They had a pleasant voyage across the Pacific. He is down to hard work studying the language. He reports that James Ware is better and is even gaining flesh.

G. P. Hedges, of the Congo Mission, reports 39 baptisms. There were 178 baptisms at Tumba, where lies the body of R. Ray Eldred. The offerings of the native Christians for the quarter will reach about \$70.

The members and friends of the Central Church, Rockford, Ill., entertained in honor of the twenty-fifth wedding anniversary of their pastor, W. B. Clemmer and wife. Many substantial gifts were in evidence.

The fourth annual meeting of the Brotherhood at Uhrichsville, O., was held Dec. 1, attended by 200 men. This Brotherhood started the Reading Room Association which is the public library of the town.

J. C. Odgen and family expect to sail from San Francisco, January 22, for Tibet. It will be remembered that these missionaries were obliged to leave Tibet at the time of the revolution in China.

The total receipts of the Foreign Society for the month of November were \$22,232, a gain of \$14,270. There was also a gain in the number of contributing churches and Sunday-schools.

The growth of the Sunday-school of the church at Paris, Ill., is noteworthy under the leadership of George W. Brown, county superintendent of schools. H. H. Peters is the pastor.

Howard O. Rocks has been engaged as pastor of the church at Milford, Ill., for another year with an increase of salary. He will devote some of his time to the Anti-saloon League work.

The New Library Building of Phillips University, Enid, Okla., was dedicated November 25, with addresses by A. E. Cory of Cincinnati, Ohio, and M. M. Davis of Dallas, Texas.

W. R. Hunt reports 31 baptisms at Chuchow, China. The service was an impressive one. There were 400 in attendance at the Sunday-school on a recent Sunday.

First Church, Winchester, Ky., reports the average attendance of the Sunday-school 500, and \$600 raised for the state missionary work for this year.

W. H. Sheffer has just closed a meeting with H. D. Smith, of Hopkinsville, Ky. W. H. Sheffer is president of the A. C. M. S. for 1914.

At Monieka, on the Congo, the large tabernacle for the church service and school has been completed. It will seat about 1,000 people.

The eight weeks' contest between the Sunday-schools of Danville and Lynchburg, Va., has just closed with victory for the latter school.

Mrs. V. T. Lindsay, Springfield, Ill., addressed the C. W. B. M. auxiliary at Lynnaville, Ill., Dec. 7.

The Foreign Society has just received an annuity gift of \$15,000 from a friend.

The New Castle, Ind., church has recently celebrated its fiftieth anniversary.

EVANGELISTIC MEETINGS.

Winfield, Kans., O. L. Cook, preaching. Fairview, Ind., W. P. Newhouse, pastor, assisted by John T. Agema, 32 accessions, continuing.

Astoria, Ill., Charles Ross, preaching. Shelby, Mo., B. H. Cleaver, pastor, W. W. Waters, assisting.

Los Angeles, Cal., R. W. Abberley, pastor, B. L. Burditt, leader of song. The meeting closes with 60 accessions.

Monroe City, Mo., W. Garnet Aleorn, pastor, B. G. Reaves, preaching, H. C. Ballew, song leader. Closed with 9 additions.

Olney, Ill., F. B. Thomas, preaching. Closed with 95 additions.

Palestine, Ill., E. W. Sears, pastor, F. B. Thomas, preaching, beginning.

Winchester, Ky., J. H. MacNeil, pastor, I. J. Spencer, preaching. Closed with 95 additions.

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Alhambra, Cal., W. S. Crockett, pastor, E. N. Phillips, preaching. Five added to date.

Dallas, Tex., L. S. White, pastor, F. L. Young, preaching. Closed.

Indianapolis, Ind., A. B. Philputt, pastor, John E. Pounds, preaching, 16 accessions, continuing.

Kewanee, Ill., C. W. Williams, pastor, preaching.

Clinton, Ill., Albert Nichols, former pastor, preaching, beginning.

Leroy, Ill., R. D. Brown, pastor, preaching.

South Bend, Ind., E. K. Van Winkle, preaching.

Walla Walla, Wash., W. W. Burka, pastor, W. F. Turner, preaching, closed with 32 accessions.

Burlington, Ia., M. C. Hutchinson, pastor, Robert Lilley, preaching, beginning.

Fillmore, Mo., N. R. Davis in charge. Closed with 12 additions.

Hopkinsville, Ky., H. D. Smith, pastor, W. H. Sheffer, preaching, W. E. M. Hackleman, leading the singing. Closed with 49 additions.

Port Arthur, Tex., W. G. Mingos Co. First week reports 238 accessions.

Arkansas City, Kans., Charles R. Scoville, closed with 1600 additions.

Ft. Scott, Kans., Roy L. Brown, preaching. Closed with 125 accessions.

Wellington, Kans., S. H. Blazer, pastor, C. S. Early, evangelist. Closed with 112 accessions.

Santa Ana, Cal., Bruce Brown, preaching. Continuing with 148 accessions.

Wauseon, O., Fife brothers, 28 added, continuing.

Jacksonville, Fla., Charles Reign Scoville, beginning. Meetings held in Morocco Temple.

Windfall, Ind., W. T. Brooks, preaching. A. A. Bailey, leading singing.

Emporia, Kans., C. R. L. Vawter, preaching, 281 accessions first three weeks.

Huntington, Ind., E. W. Cole, pastor, E. C. Tuckerman, evangelist. Closed with 73 accessions.

CALLS.

A. M. Hootman, to Greencastle, Ind.
E. D. Salkeld, Chicago Heights, Ill., to Frankfort, Ind.

David Wetzel, Covington, Ky., to Pittsfield, Ill.

J. H. Darnell, Stanberry, Mo., to Gallatin, Mo.

E. E. Pedicord, St. Marys, O., to Mitchell, O.

K. C. Ventress, to Cameron, Ill.
J. A. Dillon, to Portersville, Mass.

Charles M. Ewers, Bethany, Nebr., to Blair, Nebr.

Claude C. Jones, Jacksonville, Fla., to Phoenix, Ariz.

G. W. Foley, Duquoin, Ill., to Bethany, Ill.

J. A. Clements, Roodhouse, Ill., to Decatur, Ill.

RESIGNATIONS.

O. P. Wright, Mechanicsburg, Ill.
Claris Yeuell, Markle, Ind.

Dennis Bryant, Fairmount, Ind.
G. S. McGaughey, Bicknell, Ind.

A. D. Harmon, Omaha, Nebr.

DEDICATIONS, REPAIRS, ETC.

Alliance, Nebr., church dedicated Nov. 30, by H. H. Harmon.

Springfield, O., church edifice dedicated by Judge Durham.

Cincinnati, O., edifice valued \$60,000, by F. M. Rains.

Missouri Valley, Ia., new church dedicated Dec. 7, by George L. Snively.

Udell, Ia., new building, by A. M. Haggard, Dec. 7.

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SHARING CHRIST WITH OTHERS.

Dec. 17. Rom. 15:14-29; 2 Cor. 8:3-5; 1 Cor. 9:12-23.

No disciple of Jesus is anti-missionary. There are many who oppose certain forms of missionary work and differences of opinion as to methods of carrying the gospel message to all the world are to be found in all the churches. The best of the Lord's disciples have but an imperfect apprehension of their duty to other men. We therefore need to be patient one with another. But if we find a man who imagines that he can keep the goods of the soul for himself alone and declines to share his faith with others, we may justly deny that he is a disciple of Jesus.

PIONEER DUTY.

Paul delighted to enter new fields and present his message to those who had never heard it before. He had no mind to be a camp follower. He was always at the front. For him opposition meant opportunity. He chose the difficult tasks. The disciple is by virtue of his discipleship a pioneer. He does not always go to new peoples but he is at all times holding up an ideal that makes men unwilling to accept their present attainments as sufficient and satisfactory. He has a vision which compels him to be a progressive in morals, politics, and religion. He wars upon uncleanness of every sort, physical and moral. The present generation should be reminded that the church was a pioneer in education. Luther and Melancthon and Calvin were educators. These religious leaders taught the state its duty toward its children. The church of the present must be true to its traditions and teach not only what is commonly accepted as true and right but what ought to be regarded as true and right. There is much for us to learn before we can call ourselves completely Christian.

GIVING OURSELVES.

The Corinthians, said Paul, began their work of ministering to the saints by giving themselves to the Lord. The great weakness in many of our so-called reform movements is that there is more of self-seeking than there is of desire for social benefit. The preacher raises a disturbance in order that he may gain notoriety. The politician sees in the advocacy of measures for the common good a way into office. When the missionary becomes a hero we commend him for the purpose of sharing in his popularity. Sincerity was the mark of the ministry of the Corinthians.

"Not what we give, but what we share,
For the gift without the giver is bare."

There is no substitute for the gift of self. If we give ourselves to the Lord, we shall be able to give others a knowledge of him. A feeling that Christianity is a good thing for a nation to profess will not give force to our words in its favor.

THE COMPULSION OF TRUTH.

It is worth while to observe that Paul saw in his message the ground of his mission. He did not go to the Gentiles because an external authority told him to go. His gospel was such that a man who accepted it felt impelled to share it with all whom he could reach. We waste time and energy in discussions about our duty to the non-Christian peoples when we seek any other authority than the truth itself for our missionary enterprises. If a scientist should discover a cure for cancer, he would not need to be told that his discovery ought to be given to the medical profession and thus made available to relieve suffering and prevent death. What an absurd person, then, must he be who thinks he knows the truth about God and yet waits to discover explicit commands before he feels any sense of obligation to enlighten mankind! To know the truth that gives freedom is to have the desire that all the world know it. The command to go into all the world is a statement of the tendency of truth to make missionaries of its possessors.



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CONSUMMATION AND CULMINATION IN CONQUEST.

By A. Z. CONRAD.

Every reverse doubles the probabilities of further defeat. One Bull Run defers indefinitely the success of a great cause. The stampeded hosts of Israel encouraged the warriors of Ai and proportionately depressed the would-be conquerors of Canaan. In the first flush of the Jericho victory the intoxication of success blinded them to the strength of the enemy and their contempt was costly enough. The Babylonish garment and the wedge of gold and the three hundred shekels of silver in the tent of Achan were but a symptom. Disease could only be purged out with fire and it was done. When the people were once more right with God they heard the cheering assurance, "Fear not, neither be thou dismayed. Take all the people with thee. Arise, and go up to Ai. See, I have given into thy hand the king of Ai, and the people of his city and his lands." Josh. 8:1.

The year 1913 is closing. While we hark back through its experiences we find many a duplication of Israel's old time defeat at the hand of the men of Ai and, sad to say, for much the same reason. It would be difficult to find a better description of our defection and failure than we find in the words of Achan, "I saw, I coveted, I took, I hid." In view of certain broken resolutions, it is pre-eminently fitting for us to inquire, as did Joshua, the possibility of turning defeat into victory. The momentum of evil is tremendous. On the down grade speed is rapidly increased. It is not difficult to hold the toboggan at the top of the slide, but it takes both force and fearlessness to stop it when once under way. Right now is a good time to call a halt upon any tendency or movement contrary to the will of God. It is worth while to take an inventory to see where we stand as to spiritual relations and assets. Before the new year opens, we must be right with God and with ourselves, or we will make sorry work of the coming year. No more helpful intellectual or spiritual exercise can be recommended than a consideration of the great campaign of conquest under Captain Joshua. The world has known many campaigns of occupation but not one in all human history was fraught with such great consequences as the conquest of Canaan.

A STUPENDOUS TASK.

Defeat is humiliating. Presumption gave place to caution. In the first attack of Ai only a handful of men were deemed necessary. Every fighting man is called to the battle front in the second attack. The enemy had at least commanded respect. Much is gained when we learn to properly estimate the strength of temptation. God gives no encouragement either to indolence or self-indulgence, and his intervention can only be expected when we have exhausted the resources at our command. Both strategy and strength are employed in the new attempt to capture Ai. By a feint and an ambush the city is taken. There is a definite relation between venality and vulnerability. Evil usually secures its own defeat through over confidence. Organized vice is forever leaving exposed behind it citadels which it thinks have been thoroughly won. The men of Ai followed the retreating army of Israel supposing the retreat was genuine. They turned to discover their city in flames. They were thrown into a panic and their entire army utterly annihilated. Joshua 8: 11-29.

GIVING GLORY TO GOD.

After Jericho where God did all the work, the army was boastful of its own successes. After Ai where the army did all the work under divine direction the General calls the troops to the altar to give thanks to God for the victory. 8:30-35. This was a good

Note.—International Sunday-school lesson for December 28, 1913.

Substitute for the Review. Scripture—Joshua 8 to 24.

omen. It promised well for further engagements. "Not by might nor by power, but by my spirit saith the Lord." Our defeats would be fewer and our successes larger if our expressions of gratitude were more constant and our recognition of the divine arm more complete. Too often prosperity chokes out prayer. The altar at Ebal where Joshua inscribed the law in accordance with the command of Moses, rebuked all self-assertiveness and lifted the faith of the army of Israel from the implements of war to the source of power. The erected altar and the uplifted prayer constitute the real ground for the hope of lasting conquest.

THE GIBEONITE ARTIFICE.

Joshua 9: 20. The Gibeonites were an observant people. They had their ear to the ground and heard the tramp of the coming army. Reputation is a wonderful thing. It outruns the swiftest racer. It carries the voice of the orator a thousand leagues beyond his visible audience. It precedes the army in the march. It paves the way for victory or defeat. The Gibeonites had heard of Og and Sihon and the Jordan and Jericho and Ai, but they had heard something more, they had been told of that striking pronouncement and promise which guaranteed to the Israelites the successful conquest of Canaan. By a clever artifice they proposed to insure themselves against the consequences of the promise of Jehovah. They accepted the proverb that, "A living dog is better than a dead lion." They were quite unable to understand the sentiment expressed so recently by the wife of that noble Indiana editor who, when told that her husband's opposition to the saloon was likely to cause him his life, replied, "I had rather be the widow of a dead hero than the wife of a living coward." Ambassadors from the Gibeonites went to Joshua clad in old clothes, with moldy bread and every evidence of having come on a long journey and asked for a league of peace. Accepting their statement the league was made, but when the ruse was discovered they were doomed to perpetual servitude. It is a striking commentary on Joshua's estimate of a vow that though he had been deceived he stood by the agreement made with the Gibeonites. Joshua 9: 26. "Who shall ascend into the hill of the Lord, who shall stand in his holy place? He that sweareth to his own hurt and changeth not."

THE CONFEDERACY OF KINGS.

Joshua 9. Five great kings of southern Palestine now determined to punish the Gibeonites for their capitulation and covenant with Israel. Their armies have gathered for their work of destruction. They had not reckoned with the intrepid commander of the Hosts of the Lord. They had no idea that simply because of a promise the Gibeonites would find in Israel an ally rushing to their defence. They never dreamed that the undisciplined troops of the invading crowd could stand for a moment before their own veterans in war. The celerity of Joshua completely disconcerted them. By a forced night march he rushed his army to the defence of the besieged people. Like the eagle shooting from the upper sky upon its prey he descended upon the five kings, put them to confusion and their entire armies to rout. The army of Israel was not left unaided. God's reserves in battle were called forth. Joshua 10:11. A violent storm of great hail stones smote more of the enemy than did the sword of Joshua. In the entire Old Testament narrative of the deeds of valorous heroes the declarations of faith and the audacious claims upon Jehovah for co-operation, none compares in significance and splendor with the portrayal of the great hero and commander of the Battle of the Five Kings, as he stood looking out upon the Vale of Ajalon and cried, "Sun, in Gibeon be still, and moon, in the Vale of Ajalon. And the sun was still and the moon stood until a nation was avenged of its enemies. Is not this written in the book of the upright? And the sun stood in the midst of heaven and did

not haste to dawn as a perfect day. And there was not a day like that before or after it for Jehovah to hearken to the voice of a man, for Jehovah fought for Israel." We have given here the literal translation. The book of Jasher, from which this is quoted was doubtless a book of national songs. It is simply stated that Joshua made his demand that the sun and the moon must not set until he had accomplished his work. He had daylight until his work was finished. The statement has all the liberty of poetic expression and adornment. It is like the statement that "The stars in their courses fought against Sisera." The great lesson is one of Divine co-operation. We are not required for a single moment to suppose that the sun literally stopped in his course and that the whole solar system was interrupted and halted. There would be nothing impossible about this, but there was nothing in the occasion to warrant it.

SUCCESSFUL SIEGES.

Many a success is lost because not followed up. Joshua immediately laid successful siege to Makkedah and Libnah and Lachish and Eglon and Hebron and Debir. The strongholds one after another fell into the hands of Joshua. The subjugation was complete now of the South Country all the way from Gibeon to Gaza. The reason of the success is clearly stated, "Because the Lord God of Israel fought for Israel." It is the only basis of hope for nations and for causes and for individuals. The self impartation of God is the real ground of all human prosperity.

THE LEAGUE OF NATIONS.

Joshua 11. The success of Joshua surprised and startled all the nations of Northern Canaan. By Jabin, the King of Hazor, the chief commander and leader, the league of nations was effected. Lake Merom was the place of rendezvous. The time had come when if ever the invasion of Israel must be stopped. Kings long in antagonism with each other united together for the common cause of defense in the expectation of exterminating the new-comers from the land. They must be driven back across the Jordan and into the desert and destroyed. They were unable to account for the success of the arms of Joshua. How with an inexperienced army he was able to win such victories baffled all attempt at explanation. Whatever the reason, the advance must be resisted and his power overcome. It was a great army that assembled at Lake Merom. In Numbers it is described as the sand of the sea upon the shore. Numbers count for nothing against the purposes of God. In addition to the infantry we read, "They had also horses and chariots very many." The army was well equipped. It far exceeded Israel in numbers. For the first time the army of Joshua was to stand face to face with a vast host prepared with all the munitions of war. As Ewald says, "Unequalled in arms and tactics they could oppose to the Canaanites only courage and confidence." Just at the opportune moment came a new sign of assurance. V. 6. "And the Lord said unto Joshua, 'Tomorrow about this time will I deliver up all, slain before Israel.'" In the Hebrew the word "I" is emphatic. One word seems to express the pre-eminent characteristic of Joshua. It is the word "suddenly." The narrative reads, "So Joshua came and all the people of war with him against them suddenly, and they fell upon them." Then follows the statement of the great victory. The league of nations had counted as nothing against Joshua's league with God. We are not to suppose the success was all gained in a single battle. It was a long war. V. 18. The campaign continued until the entire northern Palestine had been subjugated. In a general way, it could be said that the Land of Palestine was in the possession of the people of Promise. Returning from the north, insurrections were successively overcome, cities were retaken, the anakim were subjugated, the giants that had terrified Israel were destroyed. Then came the long desired peace. Joshua 14:14. The hero of a hundred battles had accomplished his task. In spite of all his successes the Lord said, "There remaineth yet very much land to be possessed."

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